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THE

MISSIONARY HERALD

OF THE

AMERICAN BOARD.

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THE DAKOTA MISSION.

MERCIFUL PRESERVATION.

For several weeks past, the public papers have contained accounts of the uprising of the Dakota Indians against the whites, for reasons perhaps not yet fully understood, and the fearful scenes of massacre which have occurred. It has been announced that the missionaries of the Board, and their families, had been murdered, with others, and for a time there seemed every reason to suppose that at least a part of them had met a violent death. But after days of painful suspense, the unexpected and very gratifying intelligence is received that all are safe. The Lord has preserved them in the midst of fearful dangers, and there is much occasion for gratitude. For the present the mission is broken up, and the mission families have been stripped of everything which they possessed, but their lives are spared. It is very gratifying also to learn, contrary to reports which at one time were gaining currency, that the Christian Indians did not willingly participate in this uprising, but exerted themselves for the safety of the missionaries.

The following letter from Mr. Riggs, written with pencil, and dated "Sabbath evening, August 24, twelve miles back of Henderson, Minnesota," gives some account of their escape:

"I write this under very peculiar and unexpected circumstances. Doubtless, before it reaches you, the telegraph will have borne to you the sad intelligence of the uprising of the Dakotas, and you will be anxious to know of our safety. We have to bless God for our deliverance. Dr. Williamson's family, Mr. Cunningham's, and my own, are all safe, and have reached this point, where we have spent part of the Sabbath, together with some others,—in all, upwards of forty persons.

"We knew nothing of this intended rising certainly, until Monday evening last, when it was upon us. At first, when some of our people came in and reported its

commencement at the Lower Agency, I could not believe it. But within an hour or two we began to have unmistakable signs that the work of pillaging and stealing had commenced. Our people said they would stand by and protect our persons and property, but it was not long before it was manifest that they could not protect themselves, except by falling back into the current. Just at dusk my horses and little wagon were taken away from Mr. Pettijohn, who had them on the way down to our house. Other horses were stolen out of our stable and yard. The work of pillaging and breaking open the traders' stores commenced about dark, and all through the first part of the night, reports came to us that they were breaking into the stores and shooting the owners. About two o'clock in the morning of Tuesday, our people came in and said that they could not protect us; that the effort to do so would more endanger their own lives. All this time Indians were pouring down from the villages above us. Finally, about three o'clock, they persuaded us to flee, and helped us to get to a place of safety, as they said, on an island in the Minnesota. Some of our men remained to guard the mission houses, but were driven off in a few hours, and our homes were plundered. What was not taken, as they told us, was destroyed, so that we were left more destitute than after the fire of 1854. My wife put up and brought away a few things, but the clothes we had on are much worn by the travels of the week. We are all footsore and weary, and for myself, I have not been so nearly shoeless since I can remember. But we are glad to get away with our lives.

"While on the island, we were deprived of two horses, and had but one left, with a buggy. Fortunately for us, however, Mr. Hunter, with a part of Dr. Williamson's family, had escaped with a horse team, an ox-team, and some cattle, across the river. About noon, Tuesday, I was satisfied that every moment there was making our escape more doubtful. Accordingly we took our women and children, waded over from the island, and carried what few things we had up over the hill, where Mr. Hunter met us with a team. If we had not joined him we could not have been saved.

"We struck out into the prairie in a rain storm, and traveled about ten miles. The next day we still kept on and got entangled in swamps. Our provisions failed, and we stopped near a little wood and killed a young cow. That night the weather was fine, though the one before was rainy throughout. By Friday noon we had worked our way back to the old Lac-qui parle road, and found ourselves about sixteen miles above Fort Ridgely. Here Dr. Williamson, with his wife and sister, joined us. They had been driven off the day after we left.

Now was our real danger. Our company numbered forty-four persons—about a dozen men, one of whom had been shot and stabbed. We saw Indians pillaging houses, and heard that the settlers had all gone to Fort Ridgely. We concluded to drive in that night, and Mr. Hunter went forward, made his way in to the guard, and learned that they were in distress. The Indians had been fighting them for five days, and had burned many of their stables and out-buildings. They had five hundred women and children there, and the something over one hundred soldiers were worn out. The officer of the day advised that we should go out again on the prairie.

"Before Mr. Hunter returned to us we had come within a mile and a half of the fort, had seen a dead man by the wayside, and of course our company had become somewhat excited. We plunged out, as advised, and worked our way on until about three o'clock in the morning, when we stopped and rested the teams for an hour. At break of day we started again, and by the time we took our breakfast had reached the Henderson road, at a point about twelve miles from the

scene of war. So God delivered us. Saturday night we traveled on until ten o'clock, and stopped at a house from which the people had fled. Sabbath morning we came on four miles, when we met men on horse-back, who told us that six hundred soldiers had gone up by St. Peter. This gave us a feeling of security, and we stopped to rest and worship.

"P. S.—Monday noon. The families have all gone from this part of the country except some Germans. This is said to be the case from St. Peter, Mankato, Henderson, and all along the river. We are discussing what we shall do. I think I shall take my family to St. Anthony, and go myself with troops that are yet to be sent up. We seem to be in for an Indian war, and the Dakota mission is broken up for the present. We are desirous of freeing our Christian Indians if it can be done. Many of them wished to come away with us, but were not permitted to do so."

Another brief letter from Mr. Riggs announces his arrival at St. Paul, Minnesota, August 28. His family had stopped for a few days at Shakopee, "to recruit, wash and mend up." As he was himself anxious to return with the military expedition, as he says, "to deliver, if possible, our people," Gov. Ramsay had given him the chaplaincy, and he proposed starting on Monday, September 1.

NOBLE CONDUCT OF A CHRISTIAN INDIAN.

Besides these thus saved with the missionaries, another company of 62 persons,—20 men and 42 women and children,—who were supposed to have been killed, safely escaped from the scene of massacre, through the timely warning and under the advice and conduct of a member of the mission church, An-pe-tu-to-ke-co, or Other-day. Some account of this man was published in that portion of the Annual Report of the Board for 1859, relating to the Dakota mission, from which it appears that before his conversion he was a peculiarly abandoned and fierce savage, a terror to many.

On Monday, (August 18?) Mr. Goodell, superintendent of farms at Yellow Medicine, was informed by Other-day that the people were likely to be attacked. They soon had other evidence of danger, and learned that the soldiers at Red Wood had all been killed. "There was, for them, only one chance of escape, and that was as one to a thousand against them." They forded the river, and when, on the other side, Mr. Goodell proposed to go to the fort below, Other-day objected, and said if Mr. G. insisted, he must part with them. They must cross the country to Kandiyohi Lakes and Glencoe. This they did and escaped. Other-day arrived at St. Paul, August 26, after Mr. Goodell had been there and told the story. He received, as a St. Paul paper says, the congratulations of many citizens, and in the evening was introduced to a large audience assembled for the organization of a home guard. He stated that he was a Dakota Indian, born and reared in the midst of evil, without the knowledge of any good thing; but he had been instructed by Americans, had become acquainted with the Sacred Writings, and there learned his vileness. He had been a member of the church for several years, and his religion taught him what to do. When he heard of the trouble at the Lower Agency, knowing

that it was not in his power to prevent it, he thought the best thing he could do was to save the people of the Upper Agency. "With 54 men, women and children," he said, "without moccasins, without food, and without a blanket, I have arrived in the midst of a great people, and now my heart is glad. I attribute it to the mercy of the great Spirit." Rev. Mr. Mattocks, of St. Paul, writes: "Other-day says it was the gospel of Jesus that made him protect these settlers. He wrote his address in my study, and Rev. Mr. Pond translated it. It was a noble testimony to the gospel, and a large audience of citizens appreciated it. It has done more for missions than any event during the whole history of the Sioux mission. And Other-day is not alone; there are others of like noble spirit with himself."

THE PERA CHURCH.

Allusions have been made at different times during the past two years, in the publications of the Board, to difficulties existing between the Pera church and the missionaries at Constantinople, and it has long been a question whether a full statement of the case should be given in these publications. The opinion has prevailed, however, both at the Missionary House and with some, certainly, of the most judicious of the missionaries, that the time for making such a statement had not come. This was Dr. Dwight's opinion, as expressed a short time before his death. The strong hope has been, that the evil, which might be greatly aggravated by any such public notice, would soon cure itself; that mistaken and excited but beloved brethren of the church would see their error, regain right feeling and return to a right course of conduct. But so much of publicity has been given to the matter by them and their friends, both in Europe and the United States, and such entirely wrong motives for their reticence have been attributed to the officers of the Board, that it seems now necessary to present a concise statement.

The following passage occurs in the report of the Constantinople station, presented at the late annual meeting of the Mission to Western Turkey:

"The Pera church has indeed cut itself entirely loose from us, and in parting uttered words of reproach, hard to be heard from those for whose temporal and eternal good we have so long labored. Our hope is that, now they are gone, time may soften the bitterness of their feelings towards us, and bring them to a more just appreciation of their own course and ours, and that ere long the Spirit of God may revive true piety among them, and make them a people for his praise. We ask the brethren of the mission to unite their prayers with ours for them."

The church thus referred to was formed, by a harmonious separation from the original "First Church of Constantinople," in November, 1851, under very pleasing and encouraging circumstances. Small at the beginning, it has increased until now it numbers somewhat over one hundred members, under the pastoral care of Rev. Simon Eutujian, a graduate of

the mission seminary in Bebek. This organization was, for several years, a source of joy to the missionaries; who, interchanging services with the pastor, or assisting him at his request, frequently preached in his pulpit, and cultivated a fraternal Christian intercourse, without interfering in the discipline and government; in respect to which the full ecclesiastical rights of the pastor, "the Council of the Care-takers" (Standing Committee, or Session), and the church, were scrupulously regarded. The support of the pastor was, in part, from his people, and in part, from the treasury of the Board, until the beginning of 1860, when the people undertook to provide wholly for themselves. The letter in which they announced this purpose (Missionary Herald, April, 1860), breathed a delightful Christian spirit, and gave hope that an object sought by some had been given up, and that some personal alienations and difficulties had passed away. It is pleasant to recall such expressions as the following, which we may hope will again be heard from them, instead of the bitter complaints in which they have since indulged, without cause.

"Wherefore, reverend brethren, being assured that it has also been your most earnest desire, from the beginning, to see these young churches in a state of maturity—self-governed and self-supporting—we hasten to communicate to you the decision of our yearly meeting in reference to this matter.

"We wish also, on this occasion, to communicate to you, and through you to your Society, the assurance of our heartfelt gratitude and lasting appreciation of the kind aid which you have to this time rendered us, and which has made it easy for us to attain to our present happy position.

"We already taste the sweet and precious influences of the holy pastoral relation. The pastor is ours—we are his. He labors and plans for us, and we care and provide for him. Blessed relation!

"Finally, dear brethren, be assured that the cessation, in this respect, of our relations with you, does not look at all towards any separation in our holy bond of union; but the rather do we hope that, through the blessing of the Father of mercies, it will be the occasion of strengthening and increasing, more than ever, the strong bond of Christian love and brotherly affection between us.

"Receive this as the assurance of the lasting gratitude of [our] hearts."

A general reference to subsequent difficulties, and the chief subject of controversy, was made in the Herald for September, 1861, and in the last Annual Report of the Board. After the latter was issued, information was received of an appeal by the Pera church for foreign sympathy and aid, in a document which the missionaries declare to abound in erroneous representations of facts, but which itself furnishes sufficient evidence that the "yoke of bondage" and the denial of the "ecclesiastical rights" of the native brethren, of which it complains, consisted wholly in the "mission-policy" which they had failed to get the missionaries to depart from. Dr. Dwight, a few months before his death, thus presented the case in the English *News of the Churches:* "What is that mission-policy from which we have so per-

sistently declined to move 'even so much as a hair's breadth?' I answer in one word, that it is the principle of keeping under our own control missionary funds contributed in America, and put into our hands, as the responsible agents of the American churches, for prosecuting the missionary work in Turkey. The pastor of the Pera church has persisted in claiming that the native churches have a right to a voice in the disposal of these funds. We have conceded, even beyond our own views of propriety, for the sake of peace, that they should take part with us in our deliberations on the various means and agencies we use for the evangelization of Turkey; but most obviously we could not concede to them the right of voting in the disposal of our funds. This is the whole upshot of the matter."

Our missionaries in Turkey cannot expect to remain entirely free from such experience as the Apostles themselves met with in the churches which they gathered in the same lands, and which has ever attended the propagation of the gospel. The tendencies of depraved, and imperfectly sanctified human nature, are always and everywhere the same. False views of liberty also lead to inadmissible claims, where the different spheres of responsibility, and the diverse relations of the foreign missionary and the native minister and church, are not clearly seen. A special cause of the controversy which arose in Constantinople, is thus stated by Dr. Hamlin: "There has been a feeling of disappointment at the slow results of Protestantism. 'It should have lifted this little community right up to the level of Protestant England and America, as to wealth, enterprise, colleges, literature, etc. etc.' Instead of this, they see that any thing like this must be reached by a very long, painful, and slow process. 'The missionaries are to blame for all this. They have so managed as to keep us from direct access to the great fountains of progress, and we have had no proper share in the work. We can use the same money so as to produce some great and satisfactory result.'" Dr. Hamlin refers to some mistakes, which he thinks the missionaries made in conducting their intercourse with the native brethren, in which they "unwittingly gave just cause of offense." "This," he says, "we have freely acknowledged; but, I know not why, the brethren seem inexorable. Indeed, some go so far as to say that nothing short of entire equality in the control of employés and funds will ever satisfy them."

The missionaries have claimed no control over funds raised by the native churches. Since the Pera church assumed the support of its pastor, the mission has sought to exercise no authority over its operations; and, indeed, before that time, it had no power except only to determine whether, and how far, and on what basis, it should give pecuniary aid to the church. The claim of the pastor and other native brethren to share with the missionaries —the only authorized agents recognized by the Board in this office—in the disposal of the funds remitted by the Board, can never be conceded.

Whether the schism declared by the Pera church shall be perpetuated, depends, doubtless, first, on the degree in which divine grace is operative in the hearts of its pastor and members; and secondly, on the encouragement which may be given to them by Christian bodies, or individuals, in Europe

and America. If they are what in the past we have regarded them as being, and if they are not tempted to persevere in their mistaken course by the unwise countenance and money contributions of those who do not wish evil to the work of our missions in Turkey, we may hope that, in time, they will see their error and retrace their steps. The other three churches in Constantinople are in sympathy with the mission, and no other one of the more than fifty churches in Turkey seems inclined to follow the example of the Pera church.

THE MISSIONARY PRAYER.

There are many prayers in the Bible that breathe the true spirit of missions. Every prayer for "the peace of Jerusalem," for "the outpouring of the Holy Spirit," or to "the Lord of the harvest, that he would send forth laborers into his harvest," is, in a most important sense, a missionary prayer. It pleads for the upbuilding of God's kingdom, and for the ingathering of souls to Christ.

But especially is this true of our Lord's prayer—the prayer that he taught his disciples—the prayer of his composing and his appointing—the outline and germ of all prayer. This is not only *a* missionary prayer, but peculiarly and pre-eminently *the* missionary prayer of the Bible. More than any other, it breathes the true spirit of missions. More than any other, it pleads for the spread of the gospel, the diffusion of holiness, the glory of God in the salvation of men.

Not only does the entire spirit of this prayer aim at the advancement of Christ's kingdom, but three times, in three distinct petitions, it directs us to pray for the coming of that kingdom, *before we ask even for our daily bread.* Not that the latter is unimportant, or to be overlooked. It is not. We are expressly taught to pray for it; and as the special benediction of Christ to his people, it is promised, that "bread shall be given them, and their waters shall be sure;" and as he remembers the sparrows, and feeds the ravens when they cry, much more does he care for *our* need. But even before we may ask, "Give us this day our daily bread," we are taught, as a matter of far higher moment, to pray, "Hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven!" And each of these forms is but a different expression of the same missionary desire—a different outpouring of the true missionary spirit.

Hallowed be thy name.—Where sin abounds God's name is not hallowed, but profaned; his attributes are despised, his worship neglected, and his altars overthrown to make way for idolatry and superstition. Now "the *name*" of God, is *God himself*, as revealed in his works and word, and especially in his character as "*our Father;*" so that the prayer is, that God, as a Father, may not only be every where known, but feared, and reverenced, and loved; that he may be sanctified in every heart, and honored and obeyed in every life; and that all may seek and find their happiness in him as their Father and portion. Never, till his name is thus

hallowed, can his kingdom come and his will be done, and the wide world be redeemed. Never, till then, will atheism, and infidelity, and error, and wickedness, come to an end, and superstition and idolatry be banished from the earth, and the only living and true God be acknowledged, and worshiped, and obeyed, by every one of our race.

Thy kingdom come.—Not the kingdom of God's *power;* that is already everywhere established and supreme;—but the kingdom of his *grace*, which is "righteousness, and peace, and joy in the Holy Ghost;"—the kingdom, whose head is Christ; its laws, his commandments; its spirit, benevolence; its progress, increasing holiness and happiness; its end, everlasting glory;—the kingdom, in which every subject is enlightened by the truth, penitent for sin, justified by faith, renewed and sanctified by the Spirit, adopted into God's family, made an heir of eternal life. For the coming of this kingdom we are to pray, till everywhere its doctrines are taught, its ordinances observed, its laws obeyed, and its spirit diffused, to the glory of God and the salvation of men.

Thy will be done on earth as it is in heaven.—Self-will, as opposed to God's will, was the first great cause of evil, and is now one of the chief forms of sinfulness in the world. It reigns in every unrenewed heart, and breaks out in every form of disobedience; in sins of omission and commission, of thought, and word, and deed; in whatever is offensive to God, or injurious to man. As opposed to all this, we are to pray that God's will may everywhere be recognized as supreme; that every human will may be brought into voluntary and perfect accordance with it; that all may know, and do, and submit, to whatever he wills and directs; believing what he reveals, because he reveals it; doing what he commands, because he commands it; and submitting to what he appoints, because he appoints it; and that this may be done on earth as it is in heaven,—cheerfully, universally, continually,—till the whole world shall become "perfect and complete in all the will of God."

Such are the three great petitions of the missionary prayer; all closely connected and mutually dependent, and each pleading for the conversion of the world to Christ. The great object of *desire*, is the glory of God—that his "name may be hallowed;" the great *means* to this end, the "coming of his kingdom;" and the full *evidence* and blessed *result* of its coming, that "his will be done on earth as it is in heaven!"

Is this prayer our prayer? In the sincerity and fullness of our hearts, *can* we and *do* we offer it? Looking up to God as a Father, reconciled through Christ, and so embracing in love all mankind as our brethren, that with them in view we can say, "*Our Father*," can we, and do we, even before asking for daily bread, send up habitually, in all the fullness of its meaning, the prayer, "*Hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven*"? If so, then, we shall

Feel the importance of missions. Wherever the gospel is not preached, we shall feel that it should be. Wherever it has not its intended and full power, we shall pray that it may have. Its success, as identified with God's

glory and man's welfare, will be the first and great thing in our thoughts, affections, plans and efforts. Far above all personal aims, far before any worldly object, we shall prize and seek first the kingdom of God and his righteousness. We shall, also,

Pray for the prosperity of missions. The coming of Christ's kingdom in its purity and power, will be the burden of our desires and supplications. In the closet, the family, the monthly concert, the public devotions of the sanctuary, our earnest prayer will be, that the Holy Spirit may be poured out continually—that Christ's kingdom may come, and his will be done on earth as it is in heaven. We shall, also,

Give for the extension of missions. "Will you lead us in prayer?" said the chairman of a missionary meeting to a venerable minister who was present. The latter, as he rose, began feeling in his pocket, as if for something to give, when the former, supposing he had been misunderstood, said, "I did not ask you to *contribute*, but to *pray*." "Yes, yes," was the reply, "I know it; but I cannot pray without *giving* too." And when a collector said to a poor widow, who had five children, "I will not ask anything from you; you are too poor to give:" "Poor as I am," she replied, "I wish to give a penny every week to the cause of that Savior, who has given me the hope of heaven." In the same spirit, we should *give* as well as pray for the establishment of Christ's kingdom, as but stewards of the manifold gifts of God, with his glory and our final account in view. We shall, also,

Do all in our power for the success of missions. First giving ourselves to the Lord, without which all our missionary gifts will fall short, we shall do what we can that others may be led to him. Acting on the great principle of the Bible, *that every Christian is a missionary in the sphere where God has placed him*, we shall live for the upbuilding of his kingdom as he gives opportunity. By heartfelt sympathy with the cause of Christ; by the light of a holy example; by personal effort and earnest prayer; in our own hearts, in the family, in the neighborhood, in the Sabbath school, in the church, throughout the land, to the ends of the earth; we shall do all in our power, that the wide world may be redeemed, and its kingdoms become the kingdoms of our Lord and his Christ, that he may reign forever and ever!

Let us ask for grace, that we may ever *pray* this missionary prayer, and ever *live* in accordance with its spirit. T. E.

ITEMS OF INTELLIGENCE.

Eastern Turkey.—In the Herald for December, 1861, a letter was published from Mr. Barnum, of Kharpoot, mentioning some of the measures of retrenchment adopted by the brethren of that station, and, among others, the dismissing from mission service of an old and highly valued helper, Haji Hagop. This helper, though poor, acquiesced cheerfully in the measure, and sought to support himself and his family in some other way. "His business has been almost wholly unproductive, yet he has manifested no anxiety, seemingly casting all his care upon the Lord, and making himself as useful as he could in spiritual things." Mr. Barnum

now writes, that he has received a letter from Utrecht, Holland, from an entire stranger, "interesting as illustrating the ways in which God, in his providence, cares for those who trust in him, and as a fine example of that Christian brotherhood, which is not shut up to friends, or sect, or country." The writer speaks of having read the account of such retrenchments, and especially of the dismission of Hagop, with deep grief. He had spoken with a few friends who were glad to help him, and he now proposed to send at once the amount of his salary for one year, that he might be again employed, expressing the "hope to continue this next year, if the Lord will." Mr. Barnum says (June 18): "I informed Haji Hagop yesterday of the provision which this kind brother had made for his return to our service, and translated the letter to him. His eyes filled with tears as I read, and he said, 'I believe this is from God. I have had no care or anxiety about myself, although in poverty, for I have cast all upon him.' To-day he has commenced active labor again, having started on a tour to look after some important matters in the eastern part of our field."

Mr. Pollard has been transferred from Arabkir to Erzroom, to which place he went with his family from Bitlis, after attending the annual meeting of the mission there. On his way he passed a Sabbath at Chevermeh, one of the out-stations of Erzroom, where he had an audience of about 80, morning and afternoon, crowding the little chapel. The Lord's supper was administered, five children were baptized, and Mr. P. was much gratified and encouraged by what he saw there and at another village near, (Heramik,) where there are about 60 Protestants, counting old and young. At Chevermeh there are 110, making at the two places 170, who are as sheep without a shepherd, and earnestly desire a preacher. The only native preacher at Erzroom was to be sent to spend some weeks with them. Mr. Pollard reached the latter place, June 13.

Central Turkey.—A letter from Mr. Morgan, dated July 5, announces the conviction, by the Adana Mejlis, of one of Mr. Coffing's murderers. The sentence of death must be issued from Constantinople. The other murderer, who escaped after being arrested, had not been again taken. Ahmet Pasha, the Governor of the Province, had been removed from office, and a new Governor sent, which would interfere with arrangements which had been made for his re-arrest, and occasion delay at least. The convicted assassin at last strenuously denied the truth of his own previous statements, respecting the Armenians who were at first accused by him and arrested, and there being no evidence against them they were released. The obvious efforts of Mr. Johnson, the United States consul at Beirut, and of Mr. Morgan, to secure not only the conviction of the guilty but the speedy acquittal and discharge of the innocent, had had a very happy effect on the minds of Armenians in the region, who had assured Mr. Morgan, that whenever he chose to send a preacher among them he would be received and listened to.

Syria.—A line from Mr. Jessup announces the safe arrival of Mr. and Mrs. Bird, on the 17th of July. They are at Abeih. Mr. Calhoun and some others of the mission are in feeble health, and Mr. Jessup refers feelingly to the reduced strength of the mission and asks, "Are there actually *no* young men preparing to come to Syria?"

Mahrattas.—Mr. Fairbank, of Wadale, reporting his field, July 1, for the previous quarter, states that there had been much sickness. Cholera of a malignant type had prevailed, and two members of the churches had died. In June, he held meetings and a communion season with each of the five churches under his care. Seven persons were received to church fellowship. The village schools are spoken

of as small but prosperous. It has been 'a hard year for Christians, the prices of grain being double what they were two years ago;' but Mr. Fairbank is carrying out a plan for securing regular contributions for three objects—Home Missions, the poor of the church, and sustaining the ordinances of the gospel among themselves. Collectors go every month to each member of the church, though only a part of them give.

Madura.—Mr. Scudder, who now has charge of the Periaculum station, writes that the congregation had been sadly divided by a protracted case of litigation between the two deacons, one of whom had been excluded from the church. The case had been decided in court, but the ill feeling still continued, not confined to the individuals immediately interested. It was, however, subsiding. At Andipatti, eleven miles south of Periaculum, there is a small congregation, and a neat church has been erected, paid for in part by the contributions of Christians from Tinnevelly. At another village near this, Maniakarampatti, Mr. S. has his largest congregation, among a class of very poor people. He had recently administered the Lord's supper there, and expresses the wish, "that some American Christians could have sat down in that narrow, mud-walled house, with those poor Pariah worshipers, at the table of our common Lord."

Micronesia.—Rev. L. H. Gulick, now in California, writes that another Hawaiian missionary, Rev. Davida Kapali, is to be sent to Micronesia by the Hawaiian Missionary Society, to be supported by the Sabbath school of Rev. Mr. Lacy's church, San Francisco. The *Honolulu Friend*, of July 1, announces the sailing of the Morning Star, Capt. Gelett, from that port for Micronesia, June 19, taking Mrs. Sturges, of the Micronesia mission, and two Hawaiian laborers, Rev. D. Kapali and D. P. Aumai, with their wives.

LETTERS FROM THE MISSIONS.

Sandwich Islands.

GENERAL LETTER.

The annual meeting of the Hawaiian Evangelical Association was held at Honolulu, commencing on the 21st of May. The General Letter speaks of deaths among the missionaries during the year, which have been already noticed in the Herald, and makes very grateful mention of the kind attentions of Mr. and Mrs. Bean, "Friends," from Iowa, to Mrs. Andrews during her sickness, and of other manifestations, by these "friends indeed," of cordial sympathy in the labors, joys and sorrows of the missionaries. The increase of necessary expenses in living at the Islands, in various respects, is spoken of, not as an evil, but as one of the evidences of advancing civilization.

The Churches.

Respecting the condition of the churches it is said:

The gospel continues to make steady progress; at one time like a swollen river, overflowing its banks; at another, like the same river in a season of drought, with reduced volume, flowing silently along. Last year we were rejoicing in extensive revivals of religion; now, from every quarter, we hear that the fervor of zeal has abated, the love of many has waxed cold, and many who seemed to be anxious inquirers appear to have abandoned their purpose to seek the Lord, and are absorbed in worldly pursuits. We have reason to believe, however, that much of the fruit we have gathered is good, such as will at last be received into the garner of our Lord.

The lines separating between those who love God and those who love him not are becoming more distinct, the battle between light and darkness more fierce; and the issue of the contest is not doubtful. As the forest tree, when buffeted by the storm, sends its roots

deeper, and becomes more securely fixed, so the opposition with which the church now contends is strengthening the cause of righteousness. We can remember when scarcely a native could be found who would refuse to admit the claims of the gospel; now, many advocate the doctrines of infidelity, and boldly reject the truth. In the legislative councils, they seek to overthrow the laws favoring temperance and moral purity, and in private, they scoff at all religion. This leads the godly to examine well their foundations, that they may be ever ready to give a reason for the hope that is in them. The Christian soldier finds he must 'keep his armor bright.

There is an increasing feeling of responsibility in our churches, not only to support the gospel at home, but also to send it abroad. Some of the churches have undertaken to sustain one or more missionaries in a foreign field. It is true that contributions, the past year, have not been as large as during the year previous; but this has arisen from the straitened condition of our commerce, and we expect an improvement in this respect with improvement in the pecuniary interests of the people. During the year, two new churches have been organized, one at Kaupo and the other in Koolau, both outposts of the Hana church, on Maui; and each is supplied with a native minister supported by the people. The gospel has free course throughout the Islands, and its purifying influences are gradually pervading the whole population.

Statistics.

The following table presents the more important statistics of the churches for the year, so far as reported.

	Stations.	Received on profession.	Received on certificate.	Total.	Dismissed.	Deceased.	Excluded.	Now in regular standing.	Children baptized.	Marriages.	Cash contributions.
Hawaii.	Hilo,	72	22	94	24	188	18	4,528	98	34	$3,600 00
	Waimea,	43	19	62	21	65	92	2,095	39	41	1,792 00
	Kohala,	81	17	98	32	30	11	969	35	42	1,193 71
	Kailua,	117	8	125	6	38	25	1,265	43	13	650 00
	Kealakekua,	45	14	59	15	50	16	1,161	35	20	1,181 00
	Kau,	.	.	.	.	.	.	.	.	.	.
Maui.	Hana,	.	.	.	.	.	.	.	.	.	.
	Kaupo,	.	.	.	.	.	.	.	.	.	.
	Koolau,	.	.	.	.	.	.	.	.	.	.
	Wailuku,	54	8	62	.	19	8	568	17	20	744 00
	Honuaula,	8	.	.	.	9	2	279	3	20	462 62
	Kaanapali,	.	.	.	.	.	.	.	.	.	.
	Lahainaluna,	.	.	.	.	.	.	.	.	.	.
	Lahaina,	.	.	.	.	.	.	.	.	.	.
Molokai,		8	3	11	5	23	10	995	11	15	657 37
Oahu.	Honolulu, 1st,	90	17	107	26	67	48	2,617	31	77	2,265 50
	Honolulu, 2d,	41	47	88	15	43	20	1,196	9	42	1,380 50
	Ewa,	11	4	15	2	9	1	317	12	21	225 00
	Waianae,	.	.	.	.	5	7	216	1	.	.
	Hauula,	.	1	1	13	4	19	262	3	13	745 80
	Waialua,	8	7	15	.	8	8	408	1	14	330 00
	Kaneohe,	18	2	20	4	16	15	420	5	14	500 00
Kauai.	Waimea,	22	6	28	2	15	22	430	6	15	110 00
	Koloa,	45	8	53	1	23	.	561	24	.	537 00
	Waioli,	32	5	37	3	19	6	450	24	.	448 73

Schools.

Since the death of the late President of the Board of Education, Mr. Armstrong, the want of an efficient head in this department, it is said, has resulted in diminished vigor among the common schools in some sections,

but in other places these schools are advancing. There is opposition to the school system. As the people are so generally able to read, and do read the Word of God, and to some extent other books and newspapers, "inquiry is awakened and thought stimulated; and it is not strange that Papists, infidels, and enemies of all righteousness, make common cause in the endeavor to overthrow the system." The number of schools in which English is taught is increasing, and there is much desire to acquire this language. The boarding school at Hilo, and the select school at Waioli, are mentioned as still important, and proper objects of Government patronage; and the hope is expressed that the Government will soon assume the responsibility of their support. "The seminary at Lahainaluna was never more prosperous, and never more highly valued," and the Oahu College "possesses the full confidence and high esteem of all classes." It is spoken of as "the brightest spot in the Islands, and the cheering hope of good things for the Pacific." The want of good family schools for girls is regretted.

Temporal Prospects—Mormonism—Romanism.

The sudden decline in the number of whale-ships visiting the Islands has in great measure deprived the people of a market for such articles as they had been accustomed to raise, and imposes on them the necessity of resorting to the cultivation of other things. Measures are in progress which it is expected will greatly increase the culture of sugar, rice, wheat, and other articles suitable for export.

The excitement occasioned by the recent visit of Mr. Gibson, a Mormon emissary from Utah, has now died away, and it is believed the influence of Mormonism is declining. But the vigor of the Papacy is unabated, its agents are wily and untiring, and "the result of the late election, for members of the national legislature, indicates progress of the system in obtaining political power."

Native Ministry.

The importance of raising up a native ministry is said to be deeply felt. The obstacles are still many, but progress has been made, and the ecclesiastical bodies are doing much to look up, encourage and train suitable men for the pastoral office. There are three candidates under the care of the Hawaiian Evangelical Association, and eight under that of the Presbytery of Maui and Molokai. One promising young man has recently been ordained as an evangelist, and is soon to sail for Micronesia, where he is to be supported by the Sabbath school of the First Congregational church at San Francisco. The Oahu Conference of Native Churches is found to be of value also, in its influence upon native pastors. "All the Associations or Presbyteries, by whichever name they may be called, are formed much on one basis, and have the same one object in view—the forming of what may be called nurseries for the infant Hawaiian churches. Although some take the name of Presbytery, and others that of Association, none of them are either strictly Presbyterian or strictly Congregational. Rigid denominational lines, as yet, find no place in the work here.

In concluding the General Letter it is said:

The contest between righteousness and iniquity is growing closer and hotter. The lights and shadows, the trials and encouragements of missionary labor at these Islands, though of a different hue and form from those of former days, are none the less numerous and varied. The early heat of the work is past, and now the full summer heat is trying every nerve, and calling forth every energy, in order that the fruits of the past forty-two years may not be lost to this nation and to Christianity. Many dark spots might be mentioned, and many withering discouragements dwelt upon, but, blessed be our covenant-keeping God, there are also many things to call for our warmest gratitude and praise.

Shanghai Mission.—China.

TIENTSIN.

Letter from Mr. Blodget, March 31, 1862.

Mr. Blodget, when he wrote, had recently made a journey to the province of Shansi, for missionary exploration, to preach the gospel, and distribute scriptures and tracts, and with a view also, to the improvement of his health. He visited Tai-Yuen-foo, near the centre of the province, fifteen days' journey from Tientsin, and about the same distance from Si-ngan-foo, where he preached

openly to a crowd, sometimes troublesome in their eagerness for books. At Fun-cheu-foo, he says, the site of a Christian church is still pointed out, which belonged, it may be, to the converts of the Nestorian missionaries. Roman Catholics were found, native priests and others, but the number of these "is not as great here as in the region about Shanghai." Some extracts from the letter will interest the readers of the Herald.

Mongolians.

In the north of the province, near Ta-tung-foo, we overtook a company of Mongolians, who had come a journey of three months, on camels and horses, to pay their devotions on Woo-t'ai-san. Upon this mountain are some of the most celebrated Budhist monasteries in China. The party consisted of priests, men in private life, women and children. Probably one or more families were embraced in it. Six months are required for the journey and return. Few Chinese, I fancy, go so far to worship upon their own mountains as these strangers from "beyond the great wall."

Chinese is the universal language of the East. We must converse in this, not with Chinese only, but with Mongolians and Manchurians, with Russians also, and when we can do no better, with French and Italians. We saw several other companies of Mongolians, some going to this mountain, others going to Peking. At Chang-chia-ken they are quite numerous. There, however, they are obliged to reside without the great wall, in their own domain. They are a free, untamed people, having much less of pride and suspicion in their intercourse with foreigners than the Chinese. They have a strong antipathy, it is said, to the Chinese, and an equally strong friendly feeling toward the Russians. They are passionately fond of the horse, ride also upon camels, and rear sheep, cattle, horses and camels in great abundance. The Chinese are encroaching upon their territory, building towns and cities outside the great wall, and trafficking among them in furs, skins of sheep and cattle, silks, satins and tea. Bales of American drilling and of Manchester goods are carried upon the backs of camels from Peking, over the mountain passes into Mongolia.

There is a translation of the New Testament into Mongolian, made many years ago, by a missionary of the London Missionary Society, who was residing within the Russian Empire. He was expelled by the Emperor. At present the volume is distributed to the Mongolians by missionaries from this place, and there is no apparent obstacle to the sending of missionaries to them through this part of China.

Importance of Peking.

One of the results of my journey was to convince me of the great importance of Peking as a centre of influence in all this region. A wall of mountains compasses it on the north and north-west. Through these mountains are several passes, all centering in Peking, and leading out into the regions of Manchuria and Mongolia, as far as to the Russian possessions. This territory is indeed barren and uninteresting, as compared with that which lies between the same parallels of latitude in the United States. A journey from Philadelphia to Canada takes one through some of the most important parts of our country. A journey from Peking to the Russian frontier in the north-west, leads through pasture grounds and the Desert of Gobi. The route north-east, to the Sagalieu, is not so well explored. However, both of these regions, in their turn, have conquered China, and established a dynasty. The great roads of the western and southern provinces, which also centre in Peking, are more important. A great number of officials, of different grades, are constantly passing to and fro upon them, and what transpires in the capital is speedily communicated to distant parts.

As a mission station, Peking will also have the advantage of Tientsin in point

of climate. There is a very manifest rise in the land, as one recedes from the seaboard. The soil about Peking is dry and sandy; the mountains are near, and easy of access. I may mention here, that Dr. Lockhart will probably succeed in retaining, for the London mission, the premises he now occupies, and Mr. Edkins will seek to join him as soon as Mr. Lear can be left in charge of the place he now occupies at Tientsin.

Moral Death.

It is but little that I can write of such a journey as that from which I have just returned. The whole country is a moral wilderness. All is death. The stillness of the grave reigns everywhere. There is no fear of God, no love to him, no prayer or praise. There are seas of people, but in respect of fruit borne to God, they are also barren like the sea. Our brethren journeying in Western Asia, write of a few Protestants here, of Scripture reading there, of a church formed in this city, and another soon to be formed in that. Here, all is heathenism. Excepting the few Roman Catholics, there are none who bow at the name of Jesus. Those beacon lights of a pure faith which are discernible in Western Asia have not yet been kindled on these eastern shores. We wait for the torch-bearers of the gospel. Who will let his light shine in dark China?

Nestorian Mission.—Persia.

LETTER FROM MR. COAN, MAY 2, 1862.

The Russian Movement.

REFERENCE has been made in previous letters from Persia—specially in one from Mr. Labaree, published in the Herald for June, and one from Mr. Cochran, published in August—to the uneasiness of the Nestorians in their civil relations, and the movements of priests of the Greek church from Russia. The same matters are referred to in letters now received, written at different times and different places. Mr. Coan, whose letter is the earliest in date, writes from Oroomiah:

You have been informed in reference to the Russian movement here. As you may suppose, the excitement among this excitable people has been intense. Every eye has been, for many weeks, on the look-out for help from the north,—for the coming of their deliverers. Their hopes seem to be deferred; still they confidently expect the Russian Bishop and priests soon. Mar Shimon has been plied in vain for his sanction of the movement. Deacon Isaac stands firm to the faith of the gospel we preach; yet he, and all, would hail deliverance from oppressions so rank, even from Russia, could they obtain it without compromising their faith. As you will perceive, it has been a very delicate matter for us to do or say any thing in connection with this movement; and should it fall through, we shall doubtless be accused as the cause of the failure, and be studiously represented, by the enemies of the truth, as haters of the people, and desirous of keeping them down. In years past, the sainted dead have, as well as ourselves, in public ministrations, sometimes said that God was doubtless suffering them to be oppressed, in order to humble them and bring them to repentance; and we have often endeavored to point them to a pure faith in Christ, as the only panacea for all their woes, temporal and spiritual, urging them to seek first the kingdom of God and his righteousness. All these words, which at the time seemed to pass unheeded by the mass, are now brought forward to prove that we have no sympathy with them in their oppressions, but rather desire to see them suffer. Our helpers are, in many instances, sorely persecuted, simply for counseling moderation in their expectations; and the first lisp of discredit on their part is construed into treachery to the interests of the people, and they are frowned down. Some of our communicants have been driven from their villages, and efforts are made, in some places, to drive out our helpers. It is in vain to

reason with the people, for they are so possessed with this one idea, that they will listen to nothing except the hopes held out of freedom from oppression.

But Her Britannic Majesty's Consul General at Tabreez seems to have taken the alarm, lest the Christians of this province should throw themselves into the arms of Russia, and thus compromise English interests in the East. Accordingly, representations have been made to the authorities, showing that Russia has designs of an ulterior nature in reference to this province, and they also have taken the alarm, and are said to be sending that same detested Askar Ali Khan to look after the oppressions of the ryats. It is reported that very stringent orders have been given him not to allow the least oppression. He has orders, also, to punish severely all who have given their seals to the Russian paper, and will doubtless execute the latter order *con amore*. He is expected here hourly, and we shall see what we shall see.

You will readily perceive how distracting are all these influences, and how diverting from the great interests of the work here. In fact, ever since the return of Priest Sego, from Russia, last fall, (he has been a great agent in this business,) the people have been in a perfect ferment of excitement. Our congregations, it is true, have been generally full, but the word of God has seemed like the idle wind to the great mass. Yet there have been several additions to the company of believers, and Christians have grown in grace. As is natural—for such times try men's faith—there have been several cases of defection.

Letter from Mr. Shedd, May 7, 1862.

Mr. Shedd writes from Tabreez, where he was 'on mission business,' speaking of various matters 'as viewed from that standpoint.' His letter is long, and little more can be done here than to indicate the points upon which he touches, bearing upon the interests and prospects of missionary operations and of true Christianity in that portion of the world. It will be seen that there are signs of promise, sufficient, certainly, to encourage faith, and stimulate to prayer and effort.

Respecting the Russian movement, he says it is certain that a bishop and two or three priests are at Erivan, studying the Syriac language with a view of going to Oroomiah, and it is believed that the Grand Duke Constantine is a patron of the movement; but the jealous fears of the Persian Government have been awakened, as they see that 'having Russian priests at Oroomiah will be a very different thing from having French or American missionaries,' and they will prevent Russian influence and Russian religion from entering if they can. Indeed, "they would drive us all out if they could." According to present treaties, foreigners have nothing to do with the internal affairs of Persia; Russian priests can do nothing directly to relieve the oppressions of the Nestorians, but their influence may be powerful, acting upon the fears of Persia.

Through the representations of the English consul, and through fear of Russian influence, the Persian authorities now promise the fullest redress of abuses, and for a time, there may be reason to hope that the yoke upon the Nestorians will be somewhat lightened, but permanent redress is very improbable.

The political condition of Persia is such that no calculations can safely be based upon it. All is demoralization; the army is a rabble, and the national feeling apparently extinct. As to religious liberty, the nominally Christian sects recognized are the Armenian, Nestorian and Papal, and for Protestants to proselyte is illegal; but the fact that French Lazarists have the right to labor among Armenians opens the way for a Protestant claim of like privileges; and if Russian priests come, proselyting also, the way will be still more open. Persia must treat all Christian sects alike; and as Papists and Russians lead the way, Protestants may simply follow, claiming equality in the matter of toleration.

Not only Christian subjects, but the Mussulman peasantry, are grievously disaffected towards the Government. "Thousands of Mussulmans also are far more true to their faith in public than in private;" and many young men, especially, as they are falling more and more under European influence, express their disbelief in Mohammed as a prophet. Thus the way seems to be preparing for their reception of Christianity.

The number of Armenians at Tabreez is rapidly increasing, from year to year; because of facilities for trade, and because citizens of Tabreez pay no taxes. They have now two schools; one in the church-yard, under the eye of the Bishop, in which a department for girls has recently been opened. While "ten years ago there were not ten readers, now a quarter of the people can read." The other school has been started by a few of the more liberal and progressive men, aided by Dr. Cormick, a member of the Church of England. The principal teacher is a young man educated, after first visiting England, in the Malta College. He is not a religious man; is hostile to missionaries; "enough of a Protestant to discard many of the forms of his church, and enough of an infidel to lead those whose faith is loosened into worldliness and unbelief;" but his "school is far in advance of any other Armenian school in the region, and is well nigh Protestant," and "he may be used by the Lord in breaking up the soil in Persia." During the last Lent, the pupils all disregarded their fasts, and "the Armenians at Tabreez have become very lax in their religious observances." Many openly discard their church forms, and say the New Testament is enough; which, in most cases, is only an excuse for the neglect of all religion; but "opposition to Protestantism is unknown." There is, however, hardly anything of Protestant Christianity there,—"no Protestant worship except the official reading of prayers on the Sabbath, at the English consulate." Dr. Cormick is "an old friend of the missionaries." There are a few German and Swiss merchants, nominally Protestant, and a few persons, Armenians and Nestorians, who have had intercourse with American missionaries, and would be friendly. One man, a Jew by birth, but converted to Christianity, a former servant of Mr. Stoddard, now a merchant at Tabreez and an avowed Protestant, though having an Armenian wife and reckoned in their community, proposes to become the bookseller for the mission there; "for which business he seems very competent."

Mr. Shedd also learns, from various sources, that among Armenians in Russia, "the advance in liberal views and towards enlightenment, for the past few years, has been very encouraging," and says, "from all I can learn, the influence of the (Armenian) Catholicos, of bishops and of vartabeds, is greatly declining," both in Russia and Persia. He thinks the Armenian field at Tabreez, and in Persia generally, has now strong claims.

Letter from Mr. Rhea, June 12, 1862.

The Russians.

Writing something more than a month later, Mr. Rhea says:

Of the Russian movement we hear nothing. I think but little hope is now entertained, that either Russian priests or Russian officers will make their appearance soon, in Oroomiah. Those who deluded the people by specious promises, and thus initiated the movement, are now crest-fallen. The evangelical party, with two or three exceptions, have kept themselves entirely aloof from the affair. The only visible effect of the movement has been to stir up the authorities at Tabreez to *pretend* to redress the wrongs of the Christian subjects, knowing that their gross oppressions, and not any desire to worship the images of the Greek church, was the impelling motive in the minds of the Nestorians to give their seals, making themselves over to Russia.

Askar Khan, the chief of the Nestorian and Armenian subjects, has come on with orders for their relief, and stringent orders have been sent to the Governor and all the khans; yet these orders are as worthless as blank paper. There is no hearty desire for their execution, on the part either of those issuing or those receiving them. The fountain-head of Government, and all its branches, are corrupt. The King fleeces his high officers of state, and they, in turn, fleece the people, in order, by heavy bribes, to retain their places. These orders issued for the relief of the people, and the Bill of Rights granted them, are given, apparently, with no sincerity, but only to delude. Russian influence is dreaded, and the Government, by specious promises, wishes to get a paper signed and sealed by the leading men among the Nestorians, to the effect that their wrongs have all been redressed, and that they seek no foreign aid. With this paper the Government could silence Russia,

should she interfere in behalf of the Christian population. There is no hope from the Persian Government, as at present administered; but there is every reason to believe that if England would in earnest take up the matter, as she has done in Turkey, the most beneficent effects would be the result.

Meeting of Mountain Helpers.

Turning to the missionary work, Mr. Rhea makes some very interesting statements respecting a meeting of the helpers laboring in the 'mountain districts,' mostly outside of Persia, and within the bounds of the Turkish empire.

At Mr. Cobb's request, he being ill at the time, Mr. Labaree and myself attended the annual meeting of the mountain helpers, held in Gawar, and extending through parts of four days, from May 30 to June 2. There were helpers present from Gawar, Jeloo, Tekhoma, and Amadia. The exercises were opened each day with devotional services, for half an hour, and then the discussion of the subjects previously assigned was entered upon.

Carefully prepared papers were read on the various subjects, and then each was thoroughly discussed. The first subject considered was, "Hinderances to the work of evangelization in the mountains;" such as the wild and rugged nature of the field, deep snows and avalanches, superstition, opposition, and persecutions. Deacon Tamo, in speaking on the subject, admitted all the obstacles, but said: "I will bring them all to nought. For rough roads, we have legs and goats'-hair sandals; for deep snows, we have snow-shoes; for the darkness and the superstition of the people, we have the light of truth and the sword of the Spirit; and for persecution, we have God's promise of protection, and the firman of the Sultan in behalf of Protestants."

"The faithful pastor's duty to his flock," and "The means of securing helpers for the mountain districts," were also among the subjects fully discussed. Respecting another topic Mr. Rhea writes:

On the subject of Benevolence, the conclusions reached by the helpers were the following. 1. We regard the duty of giving to support the gospel just as binding as any other Christian duty. 2. We will hold regular monthly concerts for prayer and communicating missionary intelligence, and at such times the contribution box shall be circulated. 3. We will take up an annual collection in our congregations. 4. The proceeds of our contributions we will apply to the support of a mountain helper.

On Sabbath night we had an interesting concert. Stirring and eloquent addresses were made by some of the helpers, and, at the close, contributions were taken up to the amount of about $52.00, which, for those contributing, was a large sum. Among the offerings were a mare, an ox, a sheep, a goat, grain, jewelry, head-dresses, &c.

Forming a Protestant Community.

The question of the formation of a Protestant community in Gawar held an important place in the discussions. It was the unanimous opinion of the meeting, that in view of the unceasing opposition and hatred of the ecclesiastics, manifested toward the evangelical party, the persecutions they were called to endure, the vile treatment of their preachers, instigated by the Bishop, and the constant effort to drive them from the villages where they were located; and also in view of the constant temptation to a compromise of truth, and the exposure to the snare of pleasing men and not God, the time had come for the evangelical portion to avail themselves of the protection granted them by the Sultan, and declare themselves a body distinct and separate from that old man of corruption with which they have long kept up a nominal alliance. The seals of all the communicants in Gawar, with those of a few other firm friends, were given, and an application is soon to be made for their acknowledgment by the Porte.

The Meeting—The Mountain Work.

From this brief account it will be seen that the subjects discussed were of

the first importance, and the manner in which they were discussed fully evinced the decided talent of a number of the helpers, their eloquence and power as speakers, their independence of thought, and their deep interest in their work. With all the exercises—the devotional meetings and the Sabbath communion—it was in fact a rich spiritual festival, enjoyed with zest by all present; and I doubt not the brethren returned to their work more deeply impressed than ever with the range and solemnity of their duties as ministers, and their individual responsibility in regard to the great work of mountain evangelization.

Strong bonds of sympathy seemed to bind them together—there was no root of bitterness springing up to trouble them—and while they will doubtless suffer in some respects from their remoteness from their brethren in Oroomiah, and their isolation and solitariness during the winter, and from the lack of the superintending and sympathizing presence of a resident missionary among them, in other respects they will gain, particularly in the development of their own capabilities, and a sense of individual responsibility to the Lord of the harvest. We may hope they will rapidly become strong in the Lord and in the power of his might. Should the helpers now located in the mountains be able to retain their places, and weary not in well-doing, important results must follow, even an ingathering of precious souls before many years.

The Work on the Plain.

With reference to the work on the plain, I cannot but believe, notwithstanding hinderances and discouragements of various kinds, that there is real and steady progress towards the final consummation. Two or three years ago, all the converts met at the city for communion; now, only those residing in the city meet here, while the communion service has been transferred to a number of points all over the plain. In this step there has been an immense gain. With one or two exceptions, these services have been conducted with the utmost quietness and solemnity, and they are making a deep impression on the minds of the people. It remains that we make these occasions more and more seasons of special effort and prayer for the conversion of sinners and the awakening of the church. At almost every communion some are added to the church. Among them are found, sometimes, old, grey-headed men, once noted for their bigotry and the bitterness of their opposition to the truth; poor women, who, a few years ago, were in the deepest spiritual degradation; middle-aged men, who spent their youth in revelry and singing vile songs, but now sing the new song of redeeming love; and young persons, who received their first impressions in the Sabbath school.

Mission to Western Turkey.

PHILIPPOPOLIS.

LETTER FROM MR. CLARKE, AUGUST 6, 1862.

The Murder of Mr. Meriam.

THE account given in the last number of the Herald, of the circumstances attending the lamented death of Mr. Meriam, was furnished, mainly, by Mr. Crane, of Adrianople. Mr. Clarke, who was associated with Mr. Meriam at Philippopolis, has now forwarded a fuller statement of the facts, which should also be given to the public, as the case is one of much painful interest to all the friends of missions, and may perhaps afford hints of some importance to missionary travelers.

After speaking briefly of Mr. Meriam's journey, on his return from Constantinople, as far as Hermanli, which place he reached about noon on Thursday, July 3, Mr. Clarke writes:

Here they found a company hesitating whether to leave the village, on account of a band of robbers. This company consisted of a Turkish Cadi, with two talaccas, containing his harem and

attendants; Hadji Georgee, a merchant of this place, and a servant riding his horse; a Bulgarian student in one of the schools of Constantinople, dressed in uniform; Yanni, a Greek baker of Philippopolis, who was with Hadji Georgee, and their drivers. The robbers had followed them from Adrianople, and had said to individuals in the village, that they should rob the company whether they went on or remained.

The robbers, it seems, had a grudge against Hadji Georgee, who had a valuable horse, but especially against Gumish Gerdan, a wealthy Greek merchant of this city, living in Constantinople, who also was sending a valuable horse to this place. This company had asked the head-man of the village for guards, and had obtained one who was waiting for the post, and another who had come from Hasskeuy with a traveler. They wished, also, that men from the village should be armed and sent on at their expense; but the head-man said he had no authority to do this. He is an old man, but seemed ready to do all in his power for their safety. He advised them to wait until he could send to Hasskeuy and call for guards. Following his advice, they had decided to do so, and he was writing a letter to the Moodir of Hasskeuy, when Mr. Meriam came up. Hadji Georgee told him that they were delaying on account of robbers on the road and that the two guards were unwilling to accompany them, and therefore demanded a large present. Mr. Meriam's driver, who had proved himself a faithful man, thought the guards had exaggerated the danger in order to exact money, and Mr. Meriam, not hesitating to go on, said to them, "There are fifteen of us, armed. I have a revolver—the robbers will not dare to touch us." "Shall we take the guards," asked Hadji Georgee—"Yes," said Mr. Meriam, "all we can get." They started out, Mr. M's talacca being first, and followed in order by that of Hadji Georgee, those of the Cadi, and that of Alexander, the medical student. After starting, Mr. M. said to his wife that he regretted having fallen in with the company, thinking he would have been safer alone. They had passed the more dangerous part of the road, and were on the open plain, about two hours from Uzenjaova, when, about three o'clock, they saw an armed company of five men, riding at some distance before them, who they supposed were armed travelers. Just before this the guards went to Hadji Georgee and requested to be released; but he refused to release them until they should reach Uzenjaova. Some things appear as if these guards were in collusion with the robbers. At the time the robbers turned about, the guard were riding a little before the first talacca. They separated as the robbers came up, allowed them to pass between them, and immediately fled to Uzenjaova. At first the robbers passed two talaccas, took the two horses, and commanded the Cadi and Alexander to remain where they were. The drivers of the first two talaccas whipped up their horses as the robbers passed, and gained considerable ground while they were taking possession of the horses. The latter then gave chase, saying: "Let's shoot the Giaours," and firing from a distance into both talaccas. By these shots, Yanni, the baker, was killed, Hadji Georgee wounded in the back of the neck, and their driver in the back. The latter died a few days after reaching Philippopolis. A trunk and box, at the back of Mr. Meriam's talacca, protected them from shots from the rear, but the covering of the wagon was pierced by many bullets.

After they had continued firing for a short time, Mr. Meriam, who was sitting by the side of the driver, wishing to intimidate the robbers, fired four shots towards them without taking aim, stretching out his arm at the side of the talacca. (Mrs. M. however, said she was sure he did not fire at all.) The robbers finding that they were approach-

ing Uzenjaova, shot the left horse, who fell, and suddenly stopped the talacca, which was turned around at right angles to the road, and thus brought the riders facing the robbers. Mr. Meriam, that he might not endanger his wife, sprang from the carriage, saying, 'What are you doing?' but almost immediately, throwing up his arms, he fell, pierced in the right side by two balls. The driver thinks these wounds were received while he was yet in the talacca. The assassin immediately seized him by the hair, and raising the head from the ground, violently threw it down again, and then stamped upon the face.

Mrs. Meriam, who had been unable to see what was taking place, on learning that her husband had fallen, immediately got out and went to him. He raised his eyes to her and gasped. She went to the talacca for water, but on returning again, his spirit had departed. She found a robber in the talacca, searching their things, and as she asked for water he said, "Money, money we want." The trunk and other things were emptied on the ground, the contents searched, and Mrs. Meriam's gold watch taken. Mr. Meriam's watch and pistol were also taken from his body, but his purses, containing a few dollars of money, were not touched. As the robbers left, Mrs. M. said to one of them, "See what you have done. He loved the Osmanlees, and wished to do them good." "Why did you run away then?" he replied, and left, saying that they should again return to search for money.

Not finding so much money as they expected, they threatened Hadji Georgee, holding the sword to his throat. He begged for his life, kissing their hands. Nothing was taken from the Cadi, to whom the robbers only said, "We want nothing of you, you may go on;—we only rob the Giaours." They then asked him whether the medical student, who wore a soldier's dress, was a Turk or a Giaour, and on learning that he was a Christian, they robbed him of the small amount of money he had with him.

Mrs. Meriam's Journey with the Body.

The fearful tragedy by which Mrs. Meriam was deprived of her husband and protector, did not take away her presence of mind. Placing her child on the ground, (where she quietly amused herself amid the fearful realities around,) with the assistance of her Bulgarian girl she carefully collected and packed all the scattered papers and other articles, and then sat down to watch the dead body. The rest of the company had gone on to Uzenjaova, and she was left alone, with a few Turkish guards who had come from the village. They told her to leave the body, which they would take care of, and go on to Uzenjaova. She refused, and assured them that if the body were left there she should spend the night with it. After a time the Moodir of Hasskeuy, who had arrived at the village, sent out a conveyance by which she was taken to the khan, with her lifeless treasure.

That night she remained, with her child, in the same little room with her husband's remains. The Moodir came in to see her, and was much overcome at the sight of the widowed mother and her child watching by the beloved corpse. He procured what was necessary for their comfort, and took a deposition of the wounds, circumstances, &c. She requested him to telegraph to me. He telegraphed to the Governor, supposing that the information would reach me. The next morning, July 4th, the Moodir procured a talacca for her and another for the dead body; but she, seeing that the wounded driver of Philippopolis must be left uncared for at Uzenjaova if she had two talaccas, gave up her own, and placed the child in charge of her girl in another, while she rode by the side of the body. At the close of the first day the driver promised to start at midnight, and Mrs. Meriam

remained with her child near the talacca of her husband, in the open air, anxiously waiting for the company to start, and constantly listening for the footsteps of coming friends, who she had no doubt would hasten to her on the receipt of the telegram. Daylight came before the slow moving drivers could be induced to start, and no friends came.

From the fearful time when her husband had fallen, through all that day, she shed no tears. Special strength seemed to have been given to sustain her under the blow. But a little circumstance occurred on the second night, which brought to her afresh the fact that she was alone among selfish strangers, and she found relief in weeping.

During the second day she wept much. The extreme heat had caused the commencement of decomposition in the body, but still she clung to the remains, with a woman's devotion. Two hours from Philippopolis she prevailed on a Bulgarian boy to ride forward and inform us. He came a little before eleven o'clock, bringing me the first news of the murder, and I had only time to meet her just outside of the city. Her anxious face showed the suffering through which she had passed, but her first thoughts were for her husband, and her first request, that immediate preparation might be made for the burial. When the dead body had been brought into the yard and the door closed, she seemed to feel a relief from the terrible pressure which had been weighing upon her, in the thought that she was now among friends who would care for it.

Immediate preparations were made, and the body was buried on that, Saturday, evening. Much sympathy seems to have been manifested by the people; the Austrian, Greek and French Consuls tendered any assistance they could afford, the first. especially, giving efficient aid; and the Bulgarian churches were kindly offered for the services, though, under the circumstances, the offer could not be accepted.

Mrs. Meriam, so graciously supported through these trying scenes, survived her husband but a short time. Notice of her death will be found on another page.

Inferences from the Facts of this Case.

Mr. Clarke says:

From facts brought to light on the examination of those who were in company with our murdered brother, and of the officials of the neighboring villages, it seems evident with reference to him,

1. That the robbers had no knowledge that he was in the company, and had planned the robbery only of the others, viz. rayahs (Christian subjects of the Porte).

2. Had he been alone, they probably would not have made any attack upon him.

3. Had he immediately given himself up to them, or had he not fired upon them, he would probably not have been murdered.

4. The *having* of pistols, oftener perhaps than their use, may be a protection against one or two robbers, by intimidating them, but not against a large company armed with guns.

5. This fearful occurrence does not necessarily imply that missionaries are in great danger while traveling.

Mr. Meriam as a Missionary.

Respecting the missionary life of the brother thus suddenly removed from his work, Mr. Clarke writes:

From the time of his decision to become a foreign missionary he never wavered. It was the plan of his life, to the carrying out of which he devoted all his energies. Commencing the language with a will, he was soon able to communicate in it readily, and with a degree of accuracy which surprised those who had been accustomed to use it from childhood. He was judicious and decided in forming, and energetic and persevering in carrying out his plans. Through the many discouragements and trials incident to the formation of a new station, he was at times oppressed, but his

heart never wavered. Even his discouragements were seldom mentioned except at the throne of grace. His dignified, earnest character; his courtesy and readiness to aid, by every means in his power, even the humblest; combined with a cultivated, discriminating mind, won him many friends. He gratuitously supplied hundreds with medicine during the first three months of the year,—of which he kept a record,—and many now speak of him with affection and gratitude. He had also won the esteem of the highest even among the Turkish teachers, priests and officials, who often called to converse with him. On every opportunity when he could introduce it, the gospel was his theme. He gloried in the cross of Christ. As a brother missionary he was courteous, kind and yielding; ever ready to give advice and sympathy when sought, but never obtrusive. We all looked to him as a friend and counselor, and regarded him as one who would long be an efficient and useful laborer among the different nationalities of Turkey. And though God has called him to a higher sphere, he is still allowing him, by his death and the manner of it, to preach far more widely than he could have done by his life.

Thousands, by this event, are being led to inquire as to the object of missionary labor in Turkey. The day after his burial, six of the leading Bulgarians of the city, including their chief teacher, called to express their sympathy, and spoke of him as a sacrifice for the good of others. This is widely felt. The sympathy shown through the sickness and death of Mrs. Meriam, and the interest manifested in the little orphan Mary, who remains with us, prove that there is meaning in their words.

God's plan was not ours. To us this event has brought overwhelming sorrow, but we know that he has done it for his own glory, and we would trust in Him. We lean much on the sympathy of the many Christian friends, who deeply share with us this grief, but we would rest our hope on and seek strength from Him who is able to save unto the uttermost—the All Wise and Ever Present.

Statements are made by Mr. Clarke in regard to the inefficiency and apparent indifference of Turkish officers, as to any effort for the arrest and punishment of the murderers, which are by no means to their credit. Mr. Blunt, the English Vice Consul at Adrianople, was most kindly doing all in his power. His exertions, with those of other officials, English and American, and of the missionaries, were stimulating the authorities to some effort, and it was hoped would ultimately secure the administration of justice. In this way,—through the agency of foreign Governments,—many were hoping that the death of our brother would be for the good —the safety—of others.

MISCELLANIES.

Christian Hawaiians in California and the Digger Indians.

Sandwich Islands papers contain the following very interesting extract from a recent letter from Mr. Gulick, a son of Rev. Peter J. Gulick, of the Sandwich Islands mission. The editor of the *Pacific Commercial Advertiser* well says, in introducing the extract: "We frequently hear the taunt from foreigners, that these islanders have no religion but sensuality; that they are a race of hypocrites, &c. Let such as are unwilling to credit them with honest intentions in their Christian profession, read the following testimony respecting Hawaiians in a foreign country, and in localities where religion and morals are at a discount. Though abiding in a community where the Sabbath is almost unknown, these redeemed savages let their light shine, and show to their more civilized and refined (?) neighbors that the teachings which they have received from their missionary pastors have not been lost to them." Mr. Gulick writes:

"I found here twenty-four Kanakas,

principally Hawaiians, and two from the South Seas, two Hawaiian women, three Indian women, of the 'Digger' race, and four half Indian children. At this I was not surprised. But I was not prepared to find two of the Indian women speaking Hawaiian very correctly, all of them dressing neatly, cutting, washing and ironing their own and their husbands' and children's clothes; to find one of them reading the Hawaiian Bible very intelligently, as does also the oldest child, a girl of eight or ten years; to find two of these 'Digger' women taking part in prayer meetings, expressing regrets at their former ignorance, and pity for their ignorant relatives; and to find them all desirous to learn more. I was not prepared to find one of the best of their dwelling houses set apart exclusively for religious worship — floored, seated with backless benches, with a table at one end for the speaker; to find the natives holding early morning and evening meetings every week day, besides seven district meetings on Sunday, and one Thursday afternoon meeting; and to find that, for a few weeks past, they have kept up an afternoon singing school. Most of their dwelling houses are quite rough, but Kenao, perhaps the most substantial Hawaiian Christian in California, I found living in a neat little clapboard house, put up by himself, painted outside and in, and two of the rooms neatly papered. I have not found a more interesting community since coming to California. Two of the Indian women speak Hawaiian altogether. One of them reads it with considerable ease and correctness, joins in the singing, takes part in the prayer meetings, and prays in secret. She has just been taken down with the small pox. I shall earnestly plead that she may not be taken away now. She is the mother of three bright children, one now at Hilo, Sandwich Islands. The eldest child, a girl of eight or ten years, is also a good reader. She is fast recovering from the small pox, and acts like a well behaved and thoughtful girl. My heart has been touched by her patience under suffering. They have put a stop to drunkenness among themselves, sending off those who would drink and steal. They tell me that after due deliberation they voted to raise $500 for a new church, and that it is to be accomplished within this year. After some hesitation as to whether to contribute any thing for missionary purposes till they had raised the $500 for their church, they finally voted, before I arrived, to take up a contribution every monthly concert."

Madagascar.

In the *News of the Churches*, for August, it is stated: "There is the most cheering intelligence from Mr. Ellis and the missionaries of the London Society, who have arrived in Madagascar. They are everywhere received with joy by groups of native Christians, and are also shown high respect by the King and government. The King has set apart eleven houses in the capital for Christian worship. The Romanist missionaries receive little welcome. Many new and touching facts are brought to light of the sufferings and perseverance of the converts in past years."

The Evening Star.

A few years since, the children of the East, in the United States, built their mission ship, "The Morning Star." That vessel goes every year, with supplies, &c., from the Sandwich Islands to the Micronesia mission stations. But now the missionaries want a smaller vessel to take them about among the different islands, of the Gilbert group especially, where Mr. Bingham is, and the children of the West, in California, are going to build it, and call it "The Evening Star." At least, such a project is on foot, and it is presumed it will be carried out. A circular has been prepared at San Francisco, and sent to the Sabbath schools in California, with proposals for a children's joint stock company to build such a vessel. The "Board of Directors" consists of pastors and others connected with churches of several denominations—Methodist, Baptist, Presbyterian, Congregationalist, and Episcopal—and the circular contains a recommendation from pastors, which "heartily commends" the object to all, "without distinction of denomination." Dr. J. T. McLean, of the Methodist Episcopal Church, is President of the Board,

and Dr. Gulick, of the Micronesia mission, now in California, seeking a recovery of health, is Secretary. A sample of a neat certificate to be given to all stockholders accompanies the circular. The vessel is to be of from fifteen to twenty tons burden, and is expected to cost about $2,500, which is divided into 10,000 shares, of twenty-five cents each. All success to the enterprise, and many happy results, to the young builders as well as the mission!

Diligent in Business.

Mr. Coan, of Hilo, Sandwich Islands, in his last station report, presented at the recent meeting of the Hawaiian Evangelical Association, says: "Two days previous to leaving Hilo for the present meeting, the pastor lectured on the last chapter of the Revelation. This was the close of a series of lectures embracing every chapter and verse in the Bible, and extending through several years. To the pastor, the exercise has been a delightful and profitable one, and we hope, through grace, it has blessed others also.

"During our ministrations at Hilo, we have also delivered a series of lectures on the Pilgrim's Progress, another on Papacy, a third on Church History, and a fourth on Moral Philosophy, besides the 'Ai oka la,' and 10,000 other lectures and sermons, on almost every doctrinal and practical theme. Very many hours and days are also spent in visiting the sick, and in preaching the gospel from house to house, in prisons, and by the wayside. No reasonable efforts are spared in looking after schools, in endeavoring to guide children and youth in paths of peace, and in distributing books, tracts and papers among the people."

Deaths.

Mrs. Meriam. — The murder of Mr. Meriam, has been the apparent cause of the death also of his estimable wife. She was remarkably sustained through all the excitement of the scene, and the anxiety, care, watching and weariness of the two following days, when she was left to make her way, with the body of her husband and without suitable assistance, to her home. But it was too severe a tax upon mind and body, and was followed by premature confinement, by fever, and death. Her husband was killed on Thursday, July 3; she reached Philippopolis with the body on Saturday, the 5th, and died on Friday, the 25th of the same month.

Mrs. Meriam, (Susan Dimond,) was born at Boston, Mass., August 10, 1830. She was early left an orphan, but found a home with friends at Cambridgeport, where she united with the Congregational church, Rev. W. A. Stearns, pastor, in 1846, and where she was greatly beloved for her many excellencies as a woman and a Christian. In recommending her for appointment to the missionary work, Dr. Stearns spoke of her as "the person whom, of all the women he knew, he should select as the most promising for that work." She was married to Mr. Meriam, September 1, 1858, went with him to his field abroad, and has thus early followed him, we doubt not, to the rewards and blessedness of heaven. Mr. Clarke, who was associated with them at Philippopolis, writes of her: "She was a tender and affectionate wife and mother. She leaned upon her husband with more than usual affection and confidence. In everything she sought his advice, and lived in and for him; but she had first given herself to the Savior, and she wished to labor for his sake. Her home duties, and the difficulty of finding access to females speaking the Turkish language, prevented her from accomplishing all she would have been glad to do. But her heart was in the work, and even after her husband's murder she expressed her desire to do all in her power for it. Upon her sick bed she was unable to communicate much respecting her feelings, but she spoke of Christ as her only hope—her all. She, too, has gone to her reward, leaving her little daughter to the prayers of the church and the care of the Savior, to whom she had, in our little chapel, heartily consecrated her."

Rev. G. W. Dunmore.—Major Pomeroy, of the regiment with which Mr. Dunmore was connected, has furnished for the *Independent* the following notice. "Rev. George W. Dunmore, late missionary to Turkey, was elected chaplain of the 1st

regiment of Wisconsin cavalry, at Kenosha, Wisconsin, early in March last, and joined the regiment immediately. He remained constantly with us in barracks at St. Louis, and in all our severe campaigning in South-east Missouri and North-east Arkansas, until killed in battle at St. Anguille Ferry, 33 miles north of Helena, Arkansas, on Sunday, August 3, at sunrise. A detachment of 132 men, with a large train, was surprised by 600 Texans. The chaplain had not yet risen. At the rush of the horsemen into camp he jumped up and began firing, but had not discharged more than two or three shots from his revolver, when he received a bullet in the forehead, and fell dead where he stood. Probably no regiment in the service had a chaplain who worked harder or more faithfully for the well-being of the soldier; and certainly no chaplain could be more respected and esteemed by all, from private to field-officer. Whenever present with my battalion, he rode with me on the march, and slept and ate with me in camp; and it is saying little to say that he was a genial companion, a warm friend, and a noble man."

Mr. Dunmore was born at Rush, Susquehanna Co., Pennsylvania, on the 5th of October, 1820. He was hopefully converted at Elmira, New York, where he then resided, in 1839, and united with the First Presbyterian church of that place, in the spring of 1840. From a desire to preach the gospel, he commenced a course of study; graduated from the New York University in 1846; spent two years in the Union Theological Seminary and then one year at Bangor, where he graduated in 1849, having had the missionary work in view during nearly his whole course of study. He was ordained at Bangor, in February, 1850, was married to Miss Susan Wheeler, of Brewer, Maine, Nov. 28, of the same year, and sailed from Boston two weeks later, Dec. 12, for Western Asia, to commence a station at Diarbekir, in what was then called the Assyria field. In 1854, he was transferred to Arabkir, and subsequently labored at Kharpoot and Erzroom. In 1856, ill health constrained his wife to return to her native land, and as she was still unable to resume her missionary work, in 1861 he was, at his own request, released from his connection with the Board, and came, also, to the United States.

Mrs. Willey.—Intelligence has been received, indirectly, of the death of Mrs. Annie S. Willey, wife of Rev. Worcester Willey, of the former Cherokee mission. She died, it is stated, after a lingering and painful illness, on the 27th of January last. Mr. and Mrs. Willey were still among the Cherokees, but intercourse has long been so interrupted that no direct communications have been received.

Katy Burnell.—Mr. and Mrs. Burnell, of the Madura mission, have been deeply afflicted by the death of their only daughter, Katy, aged seven years. She died after a brief illness, on the 13th of June.

Embarkation.

Rev. Justin Perkins, D. D., of the Nestorian mission, sailed from Boston, August 20, for Liverpool, returning to his field.

DONATIONS.

RECEIVED IN AUGUST.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.			
Brunswick, Rev. Dr. Adams,	50 00		
Cumberland,	25 50		
Gorham, Ch.	112 92		
Lewiston, A. D. Lockwood, which cons. Wells W. Ayer an H. M. 100; Pine st. cong. ch. 25;	125 00		
New Gloucester,	1 00		
Portland, High street ch. and so. 501,63; 3d cong. church and so. 280,50; m. c. 32,50; State st. ch. m. c. 73,89; a friend, 5; 2d par. miss. cir. 20;	913 52		
Saccarappa, J. Haskins,	5 00		
Waterford,	73 79		
West Gorham,	50 00	1,356	73
Franklin co. Aux. So. Rev. I. Rogers, Tr.			
Farmington, m. c. 4,71; a lady, 5;		9	71
Lincoln co. Aux. So.			
Bath, Winter st. cong. so. m. c.	50 00		
Boothbay Harbor,	10 00		
New Castle, 2d cong. ch.	30 39		
Topsham, Cong. ch.	20 00		
Rockland, do.	40 00		
Washington, C. Starett,	10 00	160	39
Penobscot co. Aux. So. E. F. Duren, Tr.			
Bangor, Central ch. 24; Hanover st. ch. 25;		49	00
York Conf. of Chs. Rev. G. W. Cressey, Tr.			
Biddeford, 2d cong. ch. 13; 1st ch. 10,10;	23 10		
Buxton, North cong.	14 50		
Limington, A friend,	10 00		
Sanford, South cong. ch.	3 00		
Wells, 1st cong. so. 24,05; 2d do. 36;	60 05		

York, 1st cong. so. 48,83; m. c. 28,57; prem. on demand note, 70c.; 78 10—188 75

1,764 58

Andover, 10 00
Ashland, D. N. Rogers, 5 00
Gilead, W. W. Chapman, 5 00
Pembroke, 10 00
Rockport, Ch. 10 00
Skowhegan, Rev. T. S. Goodwin, 5 00
St. Stephens, N. B., Cong. ch. and so. m. c. 180 54
Stockton, 1st cong. ch. and so. which cons. Rev. HIRAM HOUSTON an H. M. 60; S. A. Stowers, 25; 85 00
J. L. of P. 15 00—325 54

2,090 12

Legacies.—Bucksport, Miss Lydia Buck, by Henry Darling, Ex'r, 200 00

2,290 12

NEW HAMPSHIRE.

Cheshire co. Aux. So. A. Duren, Tr.
Alstead, Cong. ch. and so. 6 84
Hinsdale, do. 101 00
Keene, do. S. W. Hale, 20; Miss S. A. H. 13; D. A. 12; D. S. B. 10; S. D. O. 10; E. L. 10; indiv. 40,50: m. c. 5; unknown, 3,50; 124 00
New Alstead, Ch. and cong. m. c. 12 00
Troy, do. 15 00
Westmoreland, Cong. ch. and so. 30 00—288 84
Grafton co. Aux. So.
Alton, Cong. ch. pastor and fam. 2 00
Campton, J. Pulsifer, 10 00
Hanover, Dartmouth College ch. and so. 40 00
Littleton, Ch. 52 60
Lyme, Cong. ch. and so. 166 00
Wentworth, Cong. ch. 2 50
West Orford, do. 26 37—299 47
Hillsboro' co. Aux. So. E. S. Russell, Tr.
Nashua, A friend, wh. cons. ELLEN H. DAY an H. M. 100; Rev. J. H. CONANT, wh. with prev. dona. cons. him an H. M. 25; Pearl st. so. m. c. 34,57; 159 57
Pelham, La. miss. asso. 2 75—162 32
Merrimack co. Aux. So. G. Hutchins, Tr.
Concord, 1st cong. ch. 26 33
Epsom, Cong. ch. m. c. 5 00—31 33
Rockingham co. Conf. of chs. F. Grant, Tr.
Auburn, Cong. ch. and so. 10 00
Derry, 1st do. a bal. 9,75; m. c. 10; Rev. E. G. Parsons, 25; 44 75
Epping, Cong. ch. and so. 25 00
Northwood, C. B. Perkins, dec'd, 2 00
Raymond, Cong. ch. 20 00
Salem, A lady, for China m. 1 00—102 75
Strafford Conf. of chs. E. J. Lane, Tr.
Barrington, Cong. ch. and so. 45 18
Dover, 1st ch. 50: Belknap ch. 5; 55 00
Farmington, Cong. ch. and so. m. c. 12 08
Laconia, Cong. ch. and so. 19 00
Tamworth, do. 44,28; prem. 65c.; 44 93—176 19
Sullivan co. Aux. So. N. W. Goddard, Tr.
Claremont, Cong. ch. gent. and la. 82,32; m. c. 13; E. L. G. 10; T. N. M. 1,25; a friend, av. of gold beads, 3,20; 109 77
Cornish, Cong. ch. and so. 11 60
Goshen, do. 2 25
Meriden, do. coll. and m. c. 97 83
Newport, Lucy Reed, 15 00
Plainfield, Chris. Frater. Kimball union acad. 20 25—256 70

1,317 60

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
Cornwall, Cong. ch. and so. 31 00
Caledonia co. Conf. of chs. E. Jewett, Tr.
Barnet, Cong. ch. m. c. 22 46
Hardwick, H. Blake, Jr. 2 00
McIndoes, Cong. ch. 38; Rev. M. B. Bradford and fam. 5; 43 00
Peacham, Cong. ch. and so. m. c. 27 00
St. Johnsbury, Friends, 100; 1st cong. 7,18; 2d do. 41,97; South cong. ch. and so. 63,27; 212 42—306 88
Chittenden co. Aux. So. E. A. Fuller, Tr.
Burlington, A friend, 10: Miss H. C. 10; M. P. P. 10; S. P. 2; 32 00
Hinesburgh, Cong. ch. and so. 26 00
Underhill, L. M. Stevens and fam. 4 00
Williston, Cong. ch. and so. 13 16—75 16
Franklin co. Aux. So. C. B. Swift, Tr.
Fairfax, Miss E. S. 1 00
Fairfield, T. M. 2 00
Georgia, Cong. ch. and so. m. c. 7 00
St. Alban's Bay, Two friends, 5 00
Sheldon, Cong. ch. 15 58—30 58
Orange co. Aux. So. Rev. J. C. Houghton, Tr.
Newbury, A few friends, by A. H. 22 00
Strafford, Cong. ch. and cong. 12 00
Thetford, Mrs. ABIGAIL BARTHOLOMEW, wh. cons. her an H. M. 100; 1st cong. ch. a fem. mem. 22; m. c. 23; 145 00
Wells River, Cong. ch. m. c. 15 00
West Randolph, Cong. ch. and so. 32; Mrs. N. K. Stone 10; 42 00
Williamstown, Cong. ch. and so. which cons. Rev. PERRIN B. FISKE an H. M. 44 22—280 22
Orleans co. Aux. So. Rev. A. R. Gray, Tr.
Brownington, Cong. ch. 18 00
Craftsbury, Cong. ch. m. c. 12 00
Derby Centre, do. 7; J. T. 2; 9 00
Glover, Cong. so. 10 00
Irasburgh, do. 32 00
Westfield, do. 8 27—89 27
Rutland co. Aux. So. J. Barrett, Tr.
Benson, Coll. 20 74
Clarendon, Cong. ch. and so. 60; F. Button, 40; wh. cons. Mrs. LAURA C. HERRICK an H. M.; m. c. 7,81; 107 81
Fairhaven, Coll. 21 00
Pittsford, m. c. 11 25
Poultney, Cong. ch. and so. 24; m. c. 13,20; 37 20
Pittsfield, Cong. ch. and so. 7 24
Rutland, m. c. 4,19; S. P. G. 3; 7 19
West Rutland, Coll. 43 14—255 57
Washington co. Aux. So. G. W. Scott, Tr.
Barre, Cong. ch. and so. 46 41
Montpelier, do. 94,40; m. c. 4,19; 98 59
Waitsfield, Cong. ch. and so. 27 00—172 00
Windham co. Aux. So. F. Tyler, Tr.
Brattleboro', W. H. Rockwell, 15; Central ch. m. c. 38,63; 53 63
Dummerston, Ch. and so. 17 50
Peru, do. 27 00
Townshend, do. 20 00
Wardsboro', do. 3 00
West Townshend, do. 4,09; Rev. S. S. A. 5; 9 09
West Brattleboro', Ch. and so. 60 00—190 22
Windsor co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.
Chester, Cong. ch. and so. 18 00
Hartland, do. 18 29
Norwich, do. 40 00
Royalton, do. gent. 21; la. 8,92; m. c. 14,33; 44 25
Weathersfield, Rev. J. D. T. Richards and Mrs. H. B. J. Richards, 200 00
Windsor, Cong. ch. and so. 10 14
Woodstock, do. m. c. 11 00—341 68

1,772 58

B. 100 00
Bennington, 1st cong. ch. and so. 111; m. c. 4,37; 2d cong. ch. and so. 37,47; 152 84
Island Pond, Cong. ch. and so. 4; C. W. C. 1; 5 00
Lunenburg, Cong. ch. 29 12
Stowe, do. 37 28—324 24

2,096 82

Legacies.—Barton, Aaron Pierce, by A. R. Gray, Tr. 12 00

2,108 82

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Chatham, Cong. ch. and so. 20 00

Berkshire co. Aux. So. H. G. Davis, Tr.
Great Barrington, 1st cong. ch. and so. 66 26
Lanesboro', Cong. ch. and so. 25 00
Lenox, do. 56 00
Lee, Cong. ch. and so. gent. 173,07; la. 93,24; m. c. 64,69; 331 00
New Marlboro', 1st cong. ch. 6 00
Pittsfield, 1st cong. ch. and so. gent. 348; la. 142; m. c. 60,89; E. A. Newton, 100; Yo. la. inst. m. c. 27,88; 678 77
South Egremont, Cong. ch. and so. 23 00
South Adams, do. 65 00
Stockbridge, do. 2 00
W. Stockbridge Centre, do. 15 00
West Stockbridge, do. 6 00
Williamstown, 1st cong. ch. 158,72; m. c. 31,14; College ch. 245,50; 435 36—1,709 39

Boston, (of which from Seymour Lyman, to cons. JOSEPH W. TURNER, of Cambridge, Vt., an H. M. 100; H. B. H. 50; a friend, 10; do. 1; a lady friend, 10;) 1,984 80

Essex co. North Aux. So. J. Caldwell, Tr.
Bradford, Cong. ch. and so. 123,33; Mr. and Mrs. Warren Ordway, which cons. GEORGE WARREN ORDWAY an H. M. 100; 223 33
Georgetown, Cong. ch. and so. 24 80
Groveland, Cong. ch. 13 18
Haverhill, North do. which cons. Miss JENNIE D. SEELEY an H. M. 150; West ch. 61; 211 00
Newburyport, A friend, 10; Whitefield cong. ch. and so. 70; 80 00
West Newbury, 1st par. m. c. 18,61; C. D. H. 5; 23 61—575 92

Essex co. South Aux. So. C. M. Richardson, Tr.
Gloucester, Lanesville, Cong. ch. 13 28
Manchester, Rev. Mr. Tenney's so. m. c. 16 00
Middleton, Ch. and so. 20 00
Salem, South so. 314 75—364 03

Essex co.
Andover, Theol. sem. m. c. 128,64; South ch. m. c. 42; Chapel st. cong. 2; 172 64
Ballardvale, Union ch. and so. 5 00
No. Beverly, Cong. ch. m. c. 7,64; Rev. E. M. Harrington, 12,36; 20 00
Saugus Centre, Cong. ch. and so. 38 21
Wenham, do. m. c. 1 60—237 45

Franklin co. Aux. So. L. Merriam, Tr.
Ashfield, 2d cong. so. 40 00
Buckland, C. Lord, 10 00
Deerfield, Ortho. cong. ch. and so. 27; South par. 1st ch. 52,30; 79 30
Conway, 1st cong. ch. and so. m. c. 50 94—180 24

Hampden co. Aux. So. J. C. Bridgman, Tr.
Agawam, Cong. ch. 43 57
Chester, do. m. c. 22 00
Chicopee, 3d do. 83,88; m. c. 116,12; wh. cons. EMERSON GAYLORD and JANE B. GAYLORD H. M. 200 00
Chicopee Falls, 2d ch. m. c. which cons. ALPHEUS NETTLETON and GEORGE S. TAYLOR H. M. 200 00
East Longmeadow, Ch. and so. wh. cons. FREDERICK MILLS an H. M. 92 00
Feeding Hills, Ch. and so. 15 28
Holyoke, 1st church, 11,82; 2d do. 65,55; 77 37
Longmeadow, Gent. asso. 193,85; la. asso. 72,93; 266 78
Monson, D. L. Coburne, 10 00
Mittineague, Ch. 23,24; m. c. 7,80; 31 04
No. Wilbraham, Ch, 21,17; South do. ch. 42,08; 63 25
Palmer, 2d ch. m. c. 52,20; officers of State almshouse, 11,66; 63 86
Southwick, Cong. ch. m. c. 3 44
Springfield, South ch. 200; young people's miss. asso. 50; North ch. m. c. 113,25; a friend, to cons. Mrs. ROYAL CORNWALL an H. M. 100; 1st ch. m. c. 20; 483 25
Westfield, Mrs. E. Talmadge, 10 00
West Springfield, 1st ch. m. c. 27,66; a friend, a thank-offering, 5; 32 66-1,614 50

Hampshire co. Aux. So. S. E. Bridgman, Tr.
Hampshire County, An old friend, 606 00
Amherst, College ch. 148,25; m. c. 28,12; L. Sweetser, which with other dona. cons. HOWARD PECK SWEETSER, of New York, an H. M. 50; L. H. 6; 232 37
Easthampton, 1st ch. 10,78; m. c. 33,11; 43 89
Granby, A friend, 5; la. miss. so. wh. with prev. dona. cons. Mrs. H. B. DICKINSON an H. M. 51,42; 56 42
Hadley, Russel benev. so. 60,27; 1st cong. ch. m. c. 30; 90 27
Haydenville, A. D. Sanders, wh. cons. THOMAS H. IVES and Mrs. RELIEF S. IVES, H. M. 300 00
Northampton, W. 20; 1st cong. ch. 351,01; m. c. 301,11; Edwards ch. m. c. 45,29; 717 41
North Hadley, Ch. and so. 17 00
Plainfield, do. 63 00
Southampton, 1st do. 20 00
South Hadley Falls, 1st ch. and so. (Rev. Mr. Knight,) 23 00
Westhampton, Cong. ch. and so. 25,05; m. c. 39,04; a poor man, 11,41; 75 50
Williamsburg, Cong. ch. and so. 157,09; N. Sears, 25; 182 09-2,426 95

Middlesex co.
Bedford, Trin. cong. ch. and so. 40; m. c. 11,57; 51 57
Cambridge, Shepard cong. ch. and so. 25; m. c. 88,20; 113 20
Dracut, 1st evan. cong. ch. and so. 2 00
East Cambridge, Evan. cong. ch. and so. m. c. 6 67
Littleton, A friend, 17 00
Lowell, A mem. of 1st ch. 5 00
Melrose, Ortho. cong. ch. and so. 171,72; m. c. 51,28; 223 00
Newton, A friend, 1; Newton Corner, Eliot ch. and so. 30; 31 00
Saxonville, Edwards ch. 180 00
Somerville, Dr. J. E. Tyler, 39 50
South Reading, Cong. ch. and so. 129,01; m. c. 33,88; (of wh. to cons. Rev. CHARLES R. BLISS and GEORGE R. MORRISON, H. M. 150) 162 89
Townsend, Cong. ch. and so. 81 56
Watertown, A friend, 3 00
Winchester, J. T. M. 20; P. D. S. 10; 30 00—946 39

Norfolk co.
Brookline, E. I. Thomas, 5 00
Dedham, E. Paul, 10 00
Foxboro', Unknown, 1 00
Quincy, A friend, 5 00
Roxbury, 2; Eliot ch. and so. gent. 70; la. 1; m. c. 6,18; Vine st. ch. m. c. 29,60; 108 78
Sharon, Cong. ch. and so. 30 00
W. Roxbury, South evan. do. m. c. 38,22; a friend, 15; A. S. B. 20; H. K. 2; 75 22—235 00

Old Colony Aux. So.
Middleboro', 1st cong. so. 31; No. par. cong. ch. and so. 23,73; 54 73
New Bedford, Trin. cong. ch. and so. wh. with prev. dona. cons. I. H. BARTLETT, Jr. an H. M. 92 50
Rochester, 1st ch. m. c. 23,87; la. miss. so. 16,13; 40 00—187 23

Palestine Miss. So. E. Alden, Tr.
Weymouth Landing, Cong. ch. and so. 85 00

Plymouth co.
Kingston, Evan. ch. and so. 28 00

Taunton and vic.
Raynham, 1st cong. ch. Thomas Dean, dec'd, 25 00
Worcester co. Central Asso. W. R. Hooper, Tr.
(Of wh. fr. an indiv. 40;) 70 00
A friend, 1,000 00
Berlin, Cong. ch. m. c. 16 28
Worcester, Central ch. 500; David Whitcomb, wh. cons. G. HENRY WHITCOMB, ELLEN M. WHITCOMB, Mrs. ABBY B. SMITH, Templeton, Mrs. RUTH PECKHAM, Worcester, and Mrs. CHARLOTTE TUTTLE, Hancock, N. H., H. M. 500; 1,000 00-2,086 28
Worcester co. South, W. C. Capron, Tr.
Grafton, Evan. cong. ch. 100 000
Uxbridge, W. C. Capron, wh. cons. Mrs. EUNICE M. CAPRON, of Hartford, Ct. an H. M. 100 00
Whitinsville, Cong. ch. 273,93; m. c. 510,47; wh. cons. Hon. PAUL WHITIN, Mrs. SARAH R. WHITIN, Mrs. CATHARINE H. WHITIN, and Mrs. SARAH J. WHITIN H. M. 781 40—984 40
13,690 58
A friend, 760 00
Chelsea, Broadway ch. and so. m. c. 26,16; Winnisimmet ch. and so. m. c. 16,57; 42 73
Globe Village, Evan. Free ch. m. c. 7 00
Nantucket, 1st cong. ch. 10 00—759 73
14,450 31
Legacies.—Boston, Phœbe Winslow, by J. Huntington Wolcott and Wm. T. Eustis, Ex'rs, 500; ded. legal expenses, 5; 495 00
Cambridge, Jacob H. Bates, by S. T. Farwell and William Bates, Ex'rs, 500; ded. disc. for int. 10; 490 00
Grafton, Oliver M. Brigham, by William F. Slocum, Ex'r, 1,000 00
Longmeadow, Moses Field, 100 00
Shelburne Falls, Ira Arms, by L. Merriam, Tr. 500 00
Southampton, Warham Searl, by T. P. Bates, Ex'r, 10 00
South Hadley, Augustus White, by E. S. Brayton and Alonzo Bardwell, Ex'rs, 2,500 00-5,095 00
19,545 31

CONNECTICUT.

Fairfield co. East, Aux. So.
Danbury, A lady 10 00
Fairfield co. West, Aux. So. C. Marvin, Tr.
Darien, Cong. ch. 40 00
South Norwalk, Rev. D. Platt, 10 00
Stamford, R. E. Rice, wh. cons. Rev. DAVID M. BEAN, of Dracut, Ms. an H. M. 50; 1st pres. ch. 230,15; 280 15—330 15
Hartford co. Aux. So. A. G. Hammond, Agent.
Avon, West cong. ch. 11 00
Berlin, Friend 20 00
Collinsville, Cong. ch. and so. 94 00
East Windsor, 1st do. 30 12
Hartford, E. Sage, 10; X. 1; Centre ch. Calvin Day, wh. cons. Rev. WOLCOTT CALKINS an H. M. 100; 111 00
Marlboro, Cong. ch. 30 00
Simsbury, Friend, 5 00
South Windsor, Cong. ch. and so. 53 30
Suffield, Anon. 50 00—404 42
Hartford co. South, Aux. So. H. S. Ward, Tr.
East Glastenbury, m. c. 20 00
Middletown, 1st ch. a friend, by C. Boardman, 100; South ch. gent. and la. 25; 125 00—145 00
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Bridgewater, Cong. ch. 25 13
New Hartford, North cong. ch. and so. (of wh. for ed. in Ceylon, 12;) 43 80
South Canaan, Cong. ch. m. c. 12 00—80 93
Middlesex Asso. J. Marvin, Tr.
East Hampton, 1st Cong. ch. and so wh. cons. ABNER G. BEVIN an H. M. 110 06
Saybrook, Mrs. Phebe Lord, 10 00—120 06
New Haven City, Aux. So. F. T. Jarman, Agent.
New Haven, A friend 50; J. M. B. Dwight, 15; Mrs. A. N. Skinner, 5; an aged friend, 5; Rev. W. H. W. 10; North ch. m. c. 13,96; Davenport ch. m. c. 3,27; united m. c. 25,64; Centre ch. a friend, 20; Yale College ch. a bal. 12; 159 87
New Haven co. East, F. T. Jarman, Agent.
Fair Haven, 2d cong. ch. m. c. 19,57; Centre ch. m. c. 28; 47 57
Madison, Cong. ch. 83 40
North Branford, A friend, 20 00
An aged pastor, 25 00—175 97
New Haven co. West Conso. W. Atwater, Tr.
Bethany, Rev. E. W. Robinson, 5 00
New Haven, 3d cong. ch. 95 00
Waterbury, F. Carter, 50; M. 3; 53 00—153 00
New London and vic. and Norwich and vic. F. A. Perkins and C. Butler, Trs.
Franklin, wh. with prev. dona. cons. Rev. FRANKLIN C. JONES an H. M. 37 75
Griswold, Jewett city, coll. 29,25; m. c. 17; a well-wisher, 1; 47 25
Greenville, Cong. ch. 50 00
Groton, Rev. T. Tallman, 5 00
Mohegan, Coll. 21 23
Mystic Bridge, Cong. ch. (of wh. to cons. FRANKLIN O. MALLORY an H. M. 100;) 155 84
New London, Thos. W. Williams, wh. cons. Mrs. CHARLES P. WILLIAMS, of Stonington, an H. M. 100; Henry P. Haven, 100; Robert Coit, 200; 1st cong. ch. wh. cons. CHARLES H. SMITH, Beirut, Syria, an H. M. 100; m. c. 72,83; a mem. of 1st cong. ch. 50; 622 83
Norwich, A friend, wh. cons. SILAS E. BURROWS, of Mystic, an H. M. 100; do. prev. rec'd, which cons. Prof. CHARLES NORTHEND, of New Britain, an H. M. 100; 1st so. m. c. 17,48; 2d do. do. 12,92; Broadway m. c. 39,14; gent. 10; 179 54
Preston, Cong. ch. 35 00
Stonington, 1st do. 38; 2d do. 69; 107 00
1,261 44
Ded. c. note, 1 00-1,260 44
Tolland co. Aux. So. E. B. Preston, Tr.
No. Coventry, Cong. ch. 10 00
Rockville, 1st do. 50c.; 2d do. 181,31; 181 81—191 81
Windham co. Aux. So. G. Danielson, Tr.
Putnam, Ch. and so. 38; m. c. 10; 48 00
Thompson, M. Ripley, 5; Unknown, 1; 6 00
Westford, Cong. ch. m. c. 4 28—58 28
3,089 93
A friend, wh. cons. WINTHROP H. PERRY, of Southport, an H. M. 100; do. 5; 105 00
3,194 93
Legacies.-Durham, Rev. David Smith, D. D., by E. G. Smith, Ex'r, 10 00
Vernon, N. O Kellogg, by Geo. Kellogg and Allen Kellogg, Ex'rs, 2,500 00-2,510 00
5,704 93

RHODE ISLAND.

Bristol, Coll. 72,50; la. miss. so. 45; m. c. 2,50; 120 00
Little Compton, A few friends, 20 00
Pawtucket, A friend, 20 00
Providence, Central ch. G. H. Curtiss, 1,000 00-1,160 00

NEW YORK.

Auburn and vic. I. F. Terrill, Agent.
Auburn, Rev. S. S. Goss, 5; 2d pres. ch. 32,10; 37 10

Buffalo and vic. H. Stillman, Agent.
Buffalo, A friend, 205; do. 10; 1st pres. ch. m. c. 81,50; 296 50
Chatauque co. Aux. So. S. H. Hungerford, Tr.
Sinclearville, Cong. ch. 7 34
Westfield, Rev. J. P. Fisher, 25 00—32 34
Geneva and vic. Aux. So. W. H. Smith, Agent.
Addison, 30 93
Burdette, a bal. 3 00
Eddytown, Pres. ch. 8; Mrs. H. Ayres, 8; 16 00
Geneva, Fem. miss. so. 52; pres. ch. m. c. 84,29; W. H. S. 3; 139 29
Livonia, m. c. 21 00
Penn Yan, C. C. Sheppard, which cons. Rev. FREDERICK STARR, Jr. an H. M. 50; less ex. 25c.; 49 75
Rock Stream, Pres. ch. 11 00
Youngstown, 10 00
280 97
Ded. ex. 1 18—279 79
Monroe co. and vic. W. Alling, Agent.
Fairport, Cong. ch. 30 00
Rochester, Central pres. ch. m. c. 76,74; Mrs. S. B. Stocking, by Rev. D. Lindley, 3; 79 74—109 74
New York City and Brooklyn, A. Merwin, Tr.
(Of wh. from W. N. Blakeman, 25; a young gent. 30; Z. S. Ely, 500; J. C. Baldwin, 250; Miss Jane Ward, 50; Mrs. H. J. 25; W. Ransom, 25; A. D. S. 20; W. E. Dodge, 5,000; Mrs. Melissa P. Dodge, 250; Abner L. Ely, 250; John Slade, 100; G. 50; J. W. Hayes and wife, 10; G. W. Snow wh. cons. Rev. HORACE D. DOOLITTLE of Wappenger Falls, an H. M. 50; David Hoadley, 100; A. A. Lewis, 50; G. G. Williams, 50; mission box, 25;) 7,246 18
Oneida co. Aux. So. J. E. Warner, Tr.
W. dividends, 16 80
Clinton, Pres. ch. of Hamilton College, 6 84
Madison, La. cent so. 16 00
Sauquoit, Pres. ch. 33 22
Utica, 1st do. bal. which with prev. dona. cons. JAS. CRAIG an H. M. 11 03—83 89
Otsego co. Aux. So. D. H. Little, Tr.
Cherry Valley, pres. ch. 16,10; m. c. 38,98; D. H. Little, 50; Rev. C. Wardsworth, 25; Mrs. Ruth Roseboom, 25; 155 08
Oswego, A friend, 100; cong. ch. 83,89; 183 89
Springfield, Rev. S. J. Tracy, 100; 1st pres. ch. 110; 210 00—548 97
St. Lawrence co. Aux. So. C. T. Hulburd, Tr.
Ogdensburg, Mrs. E. H. Smith, 5 00
Stockholm, H. H. 20 00—25 00
8,659 51

Albany, Rev. D. Dyer, 20; 1st cong. ch. a lady, 5; 25 00
Amsterdam, Pres. ch. for sup. of Rev. D. Chapin, China, 70 00
Baldwinsville, 1st pres. ch. 40 00
Batavia, Pres. ch. 45 05
Berkshire, 1st cong. ch. and so. 27 50
Binghamton, Pres. ch. 175 38
Brewster Station, T. B. Foster, 4 00
Buskirk's Bridge, P. V. N. Morris, 50 00
Canaan Centre, Pres. ch. m. c. 35 50
Cazenovia, 1st pres. ch. benev. asso. (of wh. fr. an indiv. to cons. Rev. WILLIAM CLARK an H. M. 50;) 140 00
Circleville, Pres. ch. 5 00
Cohoes, do. wh. cons. Rev. H. G. BLINN an H. M. 50 00
Colchester, Pres. ch. 5 00
Corning, do. 76 06
Cortland, do. 57 22
Delhi, Misses Dennis, 10 00
Denton, Pres. ch. 51 00
Durham, do. m. c. 32 00
East Bloomfield, Josiah Potter, 51,70; cong. ch. and so. m. c. 16; 67 70
East Nassau, and Brainard, Pres. chs. 25 00
East Whitehall, Cong. ch. 4 33
Elmira, Mrs. S. W. Bement, 10 00
Fayetteville, Pres. ch. 55; m. c. 9; 64 00
Franklin, 1st cong. ch. 32 00
Franklinville, Pres. ch. 13 00
Fulton, 1st pres. ch. 200 00
Galway, "A poor man," 2 40
Gloversville, Cong. ch. and so. 128,93; Mr. and Mrs. U. M. Place, wh. with prev. donation cons. H. S. SMITH and Mrs. MARY ANN SMITH H. M. 100; Charles Mills, 50; D. C. Mills, 50; Alanson Judson, 50; Mrs. Mary A. Hosmer, 50; 428 93
Guilford, 1st cong. ch. and so. 31 00
Holley, Pres. ch. by Rev. D. Lindley, 22 78
Homer, J. M. Schermerhorn, 100; cong. ch. 150; 250 00
Hornellsville, Pres. ch. m. c. 5 00
Irvington, Pres. ch. 250,39; John T. Terry, 250; 500 39
Ithaca, 1st pres. ch. 102 20
Keeseville, Cong. ch. and so. 42 00
Lima, Pres. ch. and cong. m. c. 22 21
Liverpool, Pres. ch. 11 15
Madison, 1st cong. ch. 5 00
Masonville, Pres. ch. 4 00
Mattetuck, do. 10 00
Malone, do. m. c. 59; A. S. White, 10; 69 00
Meredith, Cong. ch. 5 00
Middletown, Pres. ch. 61,60; m. c. 15,88; cong. ch. 30; 107 48
Middle Granville, Pres. ch. 44 38
Mortonville, Mrs. Dean, 10 00
Morrisville, Rev. W. B. H. 10 00
Mount Morris, Pres. ch. a widow's mite, 1 00
Newark Valley, Cong. ch. 66 51
New Berlin, Pres. ch. 5 00
New Haven, Cong. ch. 16 70
Nineveh, Pres. ch. 20 00
North Granville, Pres. ch. and so. 50 50
Northville, Cong. ch. young people's m. c. 18 00
Pekin, Abigail Peck, 5 00
Poughkeepsie, Rev. T. S. Wickes, 50 00
Ridgebury, Pres. ch. 60; a friend, 10; 70 00
Ripley, 1st do. m. c. 5,26; 2d do. 4,88; 10 14
Salem, Pres. ch. 82,15; Miss A. H. 5; 87 15
Schaghticoke, Pres. ch. and cong. 120 00
Schenectady, Rev. Dr. Hickok. 20 00
Sherman, Cong. ch. and so. coll. and m. c. 33 00
Sidney Plains, Cong. ch. 15 27
Southampton, Mrs. S. H. B. 1 00
Unionville, Pres. ch. 25 00
Troy, 1st do. 31,14; 2d do. 12; 43 14
Whitney's Point, Cong ch. 13,50; fem. miss. so. 4,50; 18 00
Wilson, Union miss. so. 3 00-3,676 07
12,335 58

Legacies.—Buffalo, Jabez Goodell, by H. Shumway, Ex'r, 1,500 00
Middletown, Mrs. Sanford, by A. Merwin, 50 00
New York city, Anson G. Phelps, by William E. Dodge, Ex'r, 10,000 00
Perrington, Julia A. Benedict, by Lewis Benedict, Ex'r, 307 73-11,857 73
24,193 31

NEW JERSEY.

Berkshire, Pres. ch. 7 08
Bloomfield, Pres. ch. 217,01; Z. B. Dodd, 60; 277 01
Dover, J. T. Allen, 200; pres. ch. 100; 300 00
Hanover, 1st pres. ch. 50 00
Mendham, 2d do. 71 00
Morristown, South st. pres. ch. 345 75
Newark, A mem. of South Park pres. ch. 20; young people's miss. asso. of do. 65; 85 00
Orange, 1st pres. ch. coll. and m. c. 95 60-1,231 44

PENNSYLVANIA.

By Samuel Work, Agent.

East Mill Creek, Pres. ch.	5 00	
Erie, 1st do.	100 00	
Harrisburg, 1st ch.	268 00	
New Milford, Cong. ch.	5 00	
Reading, 1st pres. ch.	7 00	
Philadelphia, J. D. L. 10; do. for students at Bebek sem. 6; Pine st. ch. Mrs. V. B. 2,50; Miss E. B. 2,50; unknown, 2;	23 00	
West Nantmeal, Ch.	8 00	—416 00
East Springfield, 1st pres. ch.	12 00	
Franklin, Pres. ch.	30 00	
Harbor Creek, do.	17 00	
Harford, do.	15 00	
Lock Haven, G. B. P.	3 00	
Philadelphia, H. B. for sup. of native teachers,	2 00	
Pittsburgh, Cong. Welsh ch. 30,05; less express charge, 75c.;	29 30	
Pleasant Mount, Rev. A. G. Beebee, 3,60; one of the "little rills," 3;	6 60	
Springville, Pres. ch.	1 39	—116 29
		532 29

DELAWARE.

Glasgow, Pres. ch. 8,61; the sacred deposit of a young man, dec'd, 30; prem. 3,20; by Rev. G. Foot,	41 81	
Middletown, Forest ch.	8 34	
Wilmington, Central ch.	49 42	—99 57

DISTRICT OF COLUMBIA.

Washington, A friend,	150 00

VIRGINIA.

Army of the Potomac, S. B. Vrooman,	25 00

OHIO.

By G. L. Weed, Tr.

Berlin, Pres. ch.	10 00	
Canal Dover, 1st do. m. c.	1 75	
Cincinnati, 2d pres. ch. bal. 40; 3d do. m. c. 6,24;	46 24	
College Hill, G. Y. Roots,	50 00	
Dayton, 3d st. pres. ch.	142 74	
Monroeville, Pres. and cong. ch.	17 55	
Mount Gilead, 1st pres. ch. m. c.	3 33	
New Philadelphia, Pres. ch. m. c.	2 00	
New Plymouth, Pres. ch.	2 00	
New Richmond, do.	3 00	
Pataskala, P. Atkinson,	10 00	
Pomeroy, Welsh cong. ch.	4 06	
Portsmouth, 1st pres. ch.	217 06	
Sharon, Pres. ch. m. c.	1 00	—510 73

By T. P. Handy, Agent.

Brighton, Cong. ch.	7 00	
Cleveland, 2d pres. ch. T. P. Handy, to cons. HIRAM GRISWOLD an H. M. 100; Mrs. A. G. Smith and daughter, 25; G. A. Stanley, 10; A. Stevens, 10; O. M. Oviatt, 10; E. I. Baldwin, 10; Rev. T. H. Banks and fam. 20; H. B. H. 10; W. A. Otis, 15; Dr. and Mrs. Brooks, 20; Mrs. O. M. O. 10; Dr. Seelye, 10; Mrs. Washington, 10; W. Hart, 10; D. A. Shepard, 10; S. H. Mather, 10; H. C. Crowell, 10; L. Alcott, 10; other dona 310.50;	620 50	
Dover, Cong. ch.	3 10	
Freemont, Pres. ch.	65 00	
Huntington, Rev. A. R. Clark and wife,	40 00	
Oberlin, Prof. H. E. Peck,	5 00	
Randolph, Cong. ch.	5 00	
Richfield, M. and N. Hammond,	10 00	
Ruggles, Ch.	40 00	—795 66
		1,306 33
Bath, M. A. H.	1 00	
Birmingham, Ch.	5 50	
Clarksfield, Mrs. Eber Jones,	5 00	
Cleveland, 1st pres. ch. 444,10; S. W. C. 10; Mrs. E. Taylor, 30; W. W. 10;	494 10	
Columbus, 2d pres. ch. m. c. 3,43; G. S. 3;	6 43	
Elyria, Pres. ch. 35,06; ch. 1,50;	36 56	
Florence, Ch.	2 00	
Harmar, Cong. ch. m. c.	20 00	
Jersey Licking, A friend,	10 00	
Maumee City, Pres. ch.	21 74	
Olena, do.	15 00	
Painesville, Lake Erie fem. sem. teachers, 85; pupils, 55;	140 00	
Peru, Pres. ch.	18 00	
Pomeroy, Welsh cong. ch.	2 00	
Tallmadge, Benev. asso.	58 00	
Tontagany, Ch.	7 00	
Windham, (of wh. fr. S. Scott, 10; m. c. 2,21;)	62 50	—904 92
		2,211 25
Legacies.—Granville, Mrs. Silence Stark, by T. M. Rose, Ex'r,	200 00	
		2,411 25

INDIANA.

Columbus, Pres. ch.	10 00	
Indianapolis, Plymouth cong. ch. m. c.	16 55	
Logansport,	1 00	
Mishawaka, Pres. ch.	5 00	
Pleasant Ridge, do.	7 00	
Rising Sun, do. 7; Mrs. J. Turner, 5;	12 00	—51 55

ILLINOIS.

By Rev. C. Clark.

Canton, Cong. ch. Rev. Mr. M. and wife, 7; Mr. W. 3;	10 00	
Chicago, Westminster ch. H. T. W. 10; Rev. G. W. 10; 2d pres. ch. 188;	208 00	
Joliet, Pres. ch.	19 60	
Knoxville, do. m. c.	11 15	
Lacon, do. 58; m. c. 25; Mr. ROBBINS, wh. cons. him an H. M. 100;	183 00	
Olivet, Pres. ch.	20 00	
Peoria, N. S. do.	43 65	
Ridgefield, Pres. ch.	25	—495 65
Aurora, A few friends of 1st cong. ch.	8 00	
Brighton, Pres. ch.	10 00	
Chicago, New England ch. 175; Rev. J. A. W. 5;	180 00	
Collinsville, Mrs. P. C. Morrison,	20 00	
Dover, Cong. ch. m. c. 29,20; less exc. 25c.;	28 95	
Fairplay, Pres. ch. Benj. Kilbourn, 50; Mrs. W. S. 5; C. C. S. 2; m. c. 3;	60 00	
Farmington, Cong. ch. and so.	7 00	
Galena, Consolidated 1st pres. ch.	140 00	
Galesburg, Swedish Luth. ch.	10 00	
Green Valley and Sand Prairie,	18 45	
Jacksonville, So. of Inquiry, Illinois college,	15 35	
Lockport, Cong. ch.	5 52	
Kankakee City, H. H. Johnson,	10 00	
Payson, Cong. ch. m. c.	6 00	
Peru, Rev. C. F. Martin,	10 00	
Pittsfield, Cong. ch.	35 15	
Polo, Rev. R. M. Pearson,	10 00	
Rushville, 1st pres. ch. m. c.	11 81	
Sheffield, Cong. ch.	15 80	
Washington, Pres. cong. by Rev. H. H. Kellogg,	20 00	
Woodburn, Cong. ch. 33; A. L. Sturges, wh. cons. Mrs. CLARA E. STURGES an H. M. 100;	133 00	—755 03
		1,250 68

MICHIGAN.

By Rev. C. Clark.

Brooklyn, Pres. ch.	16 40	
Concord, do.	16 24	
Mason, do. Rev. H. Kittredge,	10 00	—42 64

By W. C. Voorheis.

Ann Arbor, Mrs. H. A. Welles,	10 00	

Manchester, Pres. ch.	9 08	
Sharon, Cong ch.	31 29	
Webster, do.	5 92	
	56 29	
Ded. ex.	29	—56 00
		98 64
Miss S.	4 20	
Adrian, An hon. mem. and wife,	5 00	
Birmingham, E. Goodell,	5 00	
Brooklyn, Rev. J. Marsh,	2 00	
Detroit, Anon.	1 00	
Grand Rapids, 1st pres. ch. m. c.	5 00	
Greenville, m. c.	10 00	
Hillsdale, Pres. ch.	66 94	
Kalamazoo, H.	2 00	
Lansing, 1st pres. ch.	42 00	
Milford, United pres. and cong. ch. 42,50; H. T. Weares, 2,50;	45 00	
Monroe, Pres. ch. 41,50; W. H. Boyd, wh. cons. Rev. EDWARD G. THURBER an H. M. 50;	91 50	
Parma, Pres. ch.	15 00	
Sandstone, S. L. 1; M. B. P. 1;	2 00	
Springport, Pres. ch.	30 00	
Vassar, John Bourne, wh. cons. Mrs. MARY B. RICHARDSON, of East Cummington, an H. M.	100 00	—426 64
		525 28

WISCONSIN.

By Rev. C. Clark.		
Allen's Grove, Cong. ch. and friends, 35; Johnstown, Cong. ch. L. Clark, 20; wh. cons. Rev. MELZAR MONTAGUE an H. M.		55 00
Plymouth, Cong. ch. and so.	6 00	
Prescott, Cong. ch. and so.	10 21	
Reedsburg, Rev. T. Williston,	4 00	
Sheboygan Falls, Cong. ch. and so.	2 00	
Tafton, do.	20 25	
Whitewater, do.	21 00	—63 46
		118 46

IOWA.

Angola, Cong. ch.	5 00	
Eddyville, Rev. A. D. French,	1 00	
Inland, S. N. Grout, 10; prem. 75c.;	10 75	
Kingston, Mrs. E. M. Savage,	1 14	
Knoxville, Cong. ch.	12 00	
Kossuth, 1st pres. ch. m. c.	1 38	
Muscatine, Cong. ch.	13 00	—44 27

MISSOURI.

St. Louis, Rev. H. A. Nelson, D. D.	22 88	
West Ely, Rev. J. A. Darrah,	4 00	—26 88

KANSAS.

Atchison, Cong. ch.	3 00

MINNESOTA.

Beaver Creek,	10 00

OREGON.

Forest Grove, Cong. ch.	23 75	
Salem, do.	5 00	—28 75

CALIFORNIA.

San Francisco, Rev. J. Rowell,	110 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Dakota miss. Lower Sioux, Rev. J. P. Williamson, 10; Hazlewood ch. m. c. 2,10;		12 10
By Rev. I. F. Pettibone. Constantinople, Rev. T. C. Trowbridge, 50; Malta, Mr. Weseley's cong. 60; Sivas, Rev. O. W. Winchester, 27,50; Dr. West, 27,50; native helpers, 1,80; Bebek, m. c. 27,50;		194 30
Montreal, Can., E. C. Tuttle, 28,57; George Wilkes, 10;		38 57
St. Andrews, C. E., Pres. ch. m. c.		22 00
		266 97

MISSION SCHOOL ENTERPRISE.

RECEIVED IN AUGUST.

MAINE.—Bethel, Charlie Adams, his dying gift, 75c.; Buxton, North cong. ch. s. s. 1,50; Fryeburg, cong. ch. s. s. 15; Gorham, George, Albert, Samuel, Henry, Mary and Sarah Warren, 3 dollars each, 18; s. s. 16,50; Portland, Children's cent so. 2; Sumner, 3; Waterford, s. s. 7; Winterport, s. s. 12,50;	76 25
NEW HAMPSHIRE.—Auburn, Cong. s. s. 10; Concord, Myrtle mission sch. 15,40; Hillsborough Bridge, s. s. 9; Littleton, cong. s. s. 9,40; Lyme, s. s. 12; Pelham, E. W. Tyler, 2;	57 80
VERMONT.—Dummerston, Cong. s. s. 86c.; Granby, s. s. 11; Georgia, West, s. s. 5; Peacham, s. s miss. so. 21,16; Poultney, 7,83; Clarendon, s. s. 3; St. Johnsbury Centre, 4,30; Stowe, cong. ch. s. s. 2,72; Thetford, 1st cong. ch. s. s. 34; M. E. Denney, for sup. of Julia Cortes, Gaboon mis. 15; West Westminster, s. s. 6; Williamstown, cong. ch. s. s. 10; Williston, cong. s. s. for sch. under Dr. Perkins, 25,21; Windsor, cong. ch. s. s. 13;	159 08
MASSACHUSETTS.—Billerica, Cong. ch. s. s. 13; Holliston, cong. ch. s. s. for sup. of a native teacher in Mr. Webb's field, 15; Holyoke, Rosina, Amelia, and Alice Higgingbottom, 1,69. Northampton, 1st cong. ch. s. s. 20; Shelburne Falls, cong. ch. s. s. for sup. of girl in sch. at Oroomiah, 18; Westfield, 1st cong. ch. s. s. for Mahratta mission, 20; West Roxbury, H. K.'s class, 1;	88 69
NEW YORK.—Almond, Pres. ch. s. s. 41; Cortlandville, pres. s. s. for sch. in Madura, 25; Gorham, s. s. 4,70; Lima, pres. ch. s. s. for sch. in Madura, 12; Middle Granville, pres. ch. s. s. 10; Freddie's last offering, 62c.; Newark Valley, cong. ch. s. s. 8; Salem, pres. ch. Children's miss. so. 20,68; Seneca Falls, two children, 20c.; Sidney Plains, cong. ch. s. s. miss. so. 11,50; Sinclearville, cong. ch. s. s. 2,66;	136 36
NEW JERSEY.—Caldwell, Pres. ch. s. s.	24 62
DELAWARE.—Wilmington, Hanover st. pres. ch. inf. sch.	10 00
VIRGINIA.—Army of the Potomac, S. B. Vrooman, for Mrs. Vrooman's sch. Canton,	20 00
OHIO.—Granville, Two classes in s. s. by Mrs. G. 3; Maumee city, pres. ch. 3,69; Munroeville, pres. and cong. ch. s. s. 15; Portsmouth, Miss E. Bell's inf. class for Rev. J. M. Preston, Gaboon, 2,11; Windham, 2,50;	26 30
MICHIGAN.—Springport, Pres. ch. s. s.	14 00
INDIANA.—Columbus, Pres. ch. s. s. for Geo. White, Marash, 6; Indianapolis, 2d pres. ch. s. s. for education in Marash, Turkey, 50; Logansport, pres. ch. s. s. 9;	65 00
ILLINOIS.—Chicago, 2d pres. ch. s. s. for schs. in Madura, 25; Joliet, pres. ch. s. s. 5,90; Peru, 1st cong. ch. s. s. for schs. in Syria, 10; Waukegan, Theodore's birth-day contribution, 1,57;	42 47
	720 57

Donations received in August,	44,051 32
Legacies,	19,874 73
	$ 63,926 05
☞ TOTAL from September 1st, 1861, to August 30th, 1862,	$ 320,714 07

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